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THE TIME TO WORK FOR CHRIST.—Now is the acceptable time. Who is declining to use it? Every church should be engaged in special religious meetings. Are you thus engaged, brother? No matter how forbidding the prospect, begin. The lectures and fairs are a grievous curse, in the time they absorb, if in no other respects. Let not these next two months be given up to them. Thrust in the sickle and reap.

The revival spirit is in many churches. In Central Street, Lowell, under the direction of Rev. John Allen, there have been very crowded meetings, and many marked conversions. Heads of families, strong men, and young men have been among the converts. In Bellingham Church, Chelsea, Mrs. Van Cott's labors have been remarkably successful. Considerably over two hundred have professed conversion. In South Boston, the work has gone forward in both of our churches with much power. In Roxbury there have been like outpourings. There are similar displays of grace in other portions of the land. Every church can share in it. The showers hang over all the thirsty land. "When two or three are met in my name, there am I in the midst of them." Christ is willing to send forth His grace in every spot. The rockiest dells feel the coming of summer; so may the most barren churches, this summer of grace. To receive this life, put yourself in the way of it. Pure rock never blossoms. It is disintegrated rock, rock wet with moisture, covered with loam, open to the sun. So, if any minister or people seek the revival blessings, let them change their rocky estate to one of adaptation to the work of the Spirit. Let them pray for His presence in their closets and prayer-meetings. Let them organize meetings for it, special meetings. Let them work revival at every meeting. "The Lord hearkens and hears," and in desert place and city full will renew the face of His Church, and replenish her garners with a fresh and bounteous harvest of souls.

The State Temperance Convention of Maine meets at Auburn this next Friday. It should be attended by every lover of this cause. The Governor lowers the standard; let the people lift it up. His words are cheered by the enemies of the cause. They should hear words they will respect and fear. It is no time to talk of human laws being necessarily weaker than God's. As Prof. Seelye showed in his election sermon, only as human laws reproduce God's are they really laws; fit to be known and honored as such. The lines are steadily being drawn, and many an advocate of Temperance who refuses to keep step to its new calls, will receive the same historic position as the advocates of Anti-slavery who declined to organize for its victory. We are especially glad to see that the women of Maine are called to this Convention. Let it call them also to the polls. Their presence is imperatively needed to the success of this reform. Up, men and women of Maine, to Auburn, and give your directing State a new step forward in this glorious work.

The Church Extension Society is very urgent in its appeals. Everywhere come the calls for its help. The loan system is moving moderately, far less than it should. Let none of our societies forget to put this

on its list, and give it a good contribution. It extends help in all directions, and could use a hundred thousand dollars to-day, if it had them, so that they would increase our Church property a million in a very few years. Dr. Kynett, the Corresponding Secretary, visits Boston soon. Let him have a warm reception.

The Tribune, speaking of the act of the Kansas Legislature in putting the portrait of John Brown on its walls, says:—

"When John Brown was dragged half dead from the jail to the court-house, and then again from the jail to the gallows, there were not many who recognized in the man anything better than a foolhardy fanaticism. Liberal persons in Europe spoke of him with respectful tenderness, but here the best his swift friends could do was to frame elaborate sentences of extenuation."

The Tribune is mistaken. "The best his swift friends could do was" not "to frame elaborate sentences of extenuation." *The Tribune* did not do hardly that, but his swift friends always defended his judgment, no less than his courage. Mr. Redpath's "Echoes from Harper's Ferry" gave the various reports that event immediately created. In it are found utterances of Thoreau, Newhall, Cheever, Phillips, Sears, Emerson, and others, heartily endorsing the deed as well as the doer. Mr. Beecher and Mr. Greeley were timid. *The Evening Post* was firm in his support. So were such men as Howe, Sandborn, Stearns, Tilton, Russell, and many others. It is wrong to-day, to these generous supporters and admirers, to classify them with those who called him a crazy old man, and now are seeking to make all his real supporters of their kin. John Brown had those who, when he struck Harper's Ferry, saw he was justly immortal. They said it. They declared statues would bear his noble lineaments to posterity, and that all the nation would do him honor. He will outshine every man of his generation, as certainly as John Huss outshines the princes and generals who, after his death, fought his battle. That future will know that there were some who stood by him at his cell and scaffold, and never denied or deserted him.

Congress is in a great struggle over the admission of Virginia. The Republican party are divided; the immediate and unconditional admission is pressed by Mr. Bingham and resisted by Mr. Sumner. It was carried in the House by three majority (98 to 95), and lost in the Senate. It is a very delicate question, and, in view of the state of affairs in Georgia and Tennessee, should give us pause. Gov. Walker and his associates are not entirely to be trusted. Mr. Sumner is a wiser counselor than Mr. Bingham. Let it purge itself of all rebeldom, or wait outside for a season.

The Congregationalists propose to celebrate the two hundred and fiftieth anniversary of the landing of the Pilgrims the present year. *The Congregationalist* recommends that sermons be preached on May 1st, the 261st anniversary of the beginning of the residence of John Robinson and his church at Leyden; that a general Convention be held at Chicago July 21st, the day the pilgrims left Leyden; the 18th of September, the day of the departure of the Mayflower, be assigned for contribution day, and the 21st of December for a

celebration at Plymouth and Music Hall. It is a good programme, especially in giving our brethren a chance to raise moneys, and also to have another general convention. They had one only four years ago. Then they did not talk of another in a century. Now they devise ways to get one in a quadrennium. They had better follow their youngest and (of course) truest and best of the churches of the Pilgrims in making their general conventions quadrennial.

Two of the Book Committee have favored the public with their views on their report—Rev. Messrs. Brooks and Vernon. The former left several days before the work was concluded, and therefore indulges only in general opinions. The latter is more explicit, confesses the gravity of the charges, and the necessity of a thorough investigation, considers the Committee had not made a sufficient study of the case to render a verdict, declares that he most earnestly protested against any report at that juncture in the proceedings; regrets that he put his name to the report, and excuses it in this manner:—

"My duties as Secretary, and the determined rapidity with which the Committee reached an adjournment, left me neither time nor opportunity to write either a minority report or a protest. In my chagrin and confusion from a rush to adjournment, through an all-night session, it did not occur to me to simply withhold my name from the report. When this alternative occurred to me a few hours subsequent to our adjournment, after a little time for quiet reflection, I was on the point of withdrawing my name even then. But not clear in mind as to my right to do so, or as to its propriety in honor, I went with a friend to the residence of one of the Bishops for his opinion on these points. He was absent from the city, and doubting my right to do otherwise then, I left my name as it was. Thus my signature appears to the report under the utmost protest of judgment and conscience."

He now adds his willingness of bearing his part of the labor, fatigue, and responsibility of going to the bottom of the Book-room difficulties, and making their elucidation luminous as possible. We trust the whole Committee will be of his opinion. The only way to do that is by a commission, which shall employ experts and go back over ten years of investigation.

The Baltimore Advocate calls "ungentlemanly," "Freedmen's English." If so, they naturally confine the error to grammar. Their late masters and their latest Baltimore organ extend the "ungentlemanliness" to words and conduct. But if that is grammatically wrong, what becomes of "unfriendly, unmanly," and such other compounds? Their form is as correct as their meaning is appropriate to *The Advocate's* career.

The Pope's Council has got at loggerheads. Three hundred Bishops oppose his infallibility; but there are six hundred left, enough to carry out all his schemes, if they say so, and they will be likely to carry out their programme. It is all the better that it should be so. Let the man of sin be revealed. It will thus the more speedily become the child of perdition in condition as it is in character.

The funeral fleet of George Peabody is expected at Portland the last of this week. Gov. Chamberlain is to deliver the address. A railroad funeral procession of forty cars is to accompany his remains to his "long home." It will be the greatest funeral pageant this country has ever seen.

Original and Selected Papers.

A LITANY.

Spite of all my sad behavior,
Well I love Thee, O my Saviour!
Well I love Thee, on Thee leaning,
Now I apprehend love's meaning,
Thy love me from world-love weaning.

All life's sweet and bitter tasted,
All my deep soul incense wasted,
Slow to Thee my hard heart hasted.

Wasting treasure all unheeded,
Giving much where none was needed,
Well for me Thou interceded!

Let the woman's soul be shriven;
None can give this side of heaven,
Unto me the love I've given.

Marred am I by earth-pollution;
Drained the cup of retribution;
Give me Thy love's absolution!

Fold me from the world's defilement,
Win me from the world's beguilement,
Save me in Thy reconciliation!

By the grandeur of Thy teaching,
By Thy mercy all need reaching,
By Thy last cry's sad beseeching,

By Thy prayer, "Forgive," still sounding
Down the ages, men confounding,
By Thine own love's cruel wounding,

Take my love! It's all I'm owing,
Take my being's overflowing,
Lest it wander in its going!

MARY CLEMMER AMES.

AUNT JUDITH; OR THE PATH OF DUTY.

BY MRS. C. M. EDWARDS.

Good old Aunt Judith. You should have known her. She lived in a poor little cottage at the foot of (not "Vinegar" but) "Sugar Hill," and if there is anything in a name, it was just the place for her to live.

Aunt Judith was one of the sweetest ladies I ever saw. At sixty she possessed attractions rarely found in more youthful women. Her silvery hair was just covered with the neatest snowy cap, while a kerchief of the same fabric was folded across her breast. Her black dress and white apron was without spot or speck, as she sat of afternoons in her tidy parlor. Then there was such an expression of restfulness on her countenance when in repose, that one could not help wondering what could have been her history, how it was she got so tired.

How we all liked to go to her for sympathy, and what valuable hints she gave of some better way. I think the woman who lost one of her thirty pieces of silver to find it again among the rubbish of an untidy house, would have gone right over for Aunt Judith to rejoice with her, and she, good soul, would have run in to see the exact spot where it was found, and left the gentlest hint, that would have grown to a principle of improvement in her house-keeping. In sorrow, too, Aunt Judith was indispensable. Indeed, that was her forte. Weep with those that weep, was to her a sacred injunction, and her tears seemed to dilute the mourner's, and make them less bitter. I never went to auntie with an aching heart from some rude blast on my unsheltered head, without feeling that her kind sympathy was drawing the cold all out of me.

Then she was such a dear, loving disciple. I am sure if our Saviour had walked this earth he would have "put up" with that godly woman, rather than any of those cold, worldly church-members on the "Hill." For you must know that there was a little church in our place, gathered long ago, but at the time of which I am writing it had become as dead and cold as Christian church can be, and that is saying considerable.

But the power of God can make even dry bones live, and at length it came to Sugar Hill. There was a revival. It commenced outside the church, gradually thawing it round the edges, and by the time a score or two were converted, she roused herself and had a sort of general house-cleaning (preparatory to enlarging her borders). Three or four who had been too restless to sleep all the time, and so had walked disorderly, were expelled. When that was effected, she opened wide her motherly arms and gathered in the converts and was enriched thereby.

About that time there came a sister to the place, bringing the then new and strange doctrine of Sanctification. Ours was not a church that taught such things, and so it became a stumbling-block to the old professors, while the young Christians, many of them, accepted it with all the ardor of a first love. I had just experienced justification, and there was something so beautiful in that strange fore-shadowing of the coming glory that was so far to exceed the present, that my soul was ravished with it. And all the more that it was a mystery to me. I thought about it, dreamed about it, and prayed over it, and at last I put on my bonnet and went down to talk with Aunt Judith about it.

She met me at the door, led me in, and pointed to her low rocking chair, as she took away my bonnet.

"Not that, aunty, for I want you to sit down too."

She smiled as she brought her knitting, and when seated, lifted her mild, questioning eyes.

"Well, Mary, what is it?"

I scarcely knew where to begin with my subject, I was so full of it; at length I asked, —

"Do you know Mrs. R.?"

"The woman who is staying at Deacon Bowler's, and is speaking to the people here? Yes, Mary."

"What do you think of her, Aunt Judith?"

"I have heard her but once; I don't go to the evening gatherings, you know. I enjoyed her exhortation very much, and think her a Christian woman."

"But the doctrine, aunt, so strange and new."

"Not new, child, the Saviour taught it long ago; it ought not be strange to the Christian Church, the going on to perfection."

"I can't understand it at all, Aunt Judith; she tells of those who have fallen into a trance and awake as sinless as the angels, can you explain it?" I asked.

"Mary, I would not try to explain it, but believe and accept. The doctrines of Christ are often robbed of their simplicity, and clothed in mystery even by those who attempt to explain them. God is His own interpreter, my child."

I looked at Aunt Judith, and wondered if I could not get her history, for if ever woman walked with God, I was sure it was she. And as though divining my thoughts, she began, —

"I think, Mary, I will tell you some of my experience. It may teach you a useful lesson."

After a few moments of silent thought, she commenced.

"I was but fifteen when I lost one of the dearest mothers that ever lived. Never in my whole life had I willfully grieved her, and never had other than words of love come from her lips. I cannot tell you how sacred her precepts were to me, and how zealously I labored to keep everything as she best liked it. There were but two of us children, Brother Harry and myself, and we were getting along nicely when, but a few months after dear mother's death, our father brought home a second wife but three years older than myself. Had he given one warning word, I could have wept away the keen edge of my sorrow before she came, and not brought upon myself the cruel reproach my father gave me. From that day my home was a scene of trial and discomfort."

"My father's manner quite changed to me; he never seemed to forgive that day of reproachful weeping. His wife was jealous and fault-finding, and Harry sullen, and I am sorry to say, disrespectful. I remonstrated with my brother, and apologized to mother, and then I went to Christ, that 'Man of sorrows,' and prayed that I might be made holy in heart and life. This was the burden of my petition. I think there was a sort of pride and spiritual ambition in my heart. I wanted to live above the trials of my life, to suffer and not feel. 'I am being crucified with my Saviour,' thought I, 'but where is the keen anguish of spirit? Where the humiliation? yea, the degradation He experienced.' Mary, I was expecting some such change as you speak of. An overshadowing of the power of God, in which I should be transformed, and thereafter be able to prove that good, and acceptable, and perfect will of God. I asked for the reward of faith, but God said, Nay, give her the fight."

"It came to me though I knew it not."

"Time rolled on, and our father entered into speculation, and succeeded in dissipating our small property. A little family came to their heritage of poverty, among whom was an idiotic boy, of hideous deformity, whom not even its mother loved. At length the mother fell ill, and for many years was a pitiful invalid."

"Now," said Harry, "you will consent to leave and go to Uncle Tom's."

"I am afraid I cannot, these children hold me back," said I.

"Not one of them loves you, she has taught them," said he, bitterly.

"I think Joey does," I replied, looking at the idiot boy; "he can't be taught you know."

"What, that — fool? — Harry said naughty words sometimes, — 'Judith, you are another fool.'"

"Yes, Harry, I think I am foolish, and what is worse, I don't get any wiser. I scarcely see an inch before me, everything is so dark."

"I heard a little sob, and then Harry came and put his arms about me. 'Judith,' said he, 'I am going away, will you forgive all my unkindness?'"

"O Harry, you have never been unkind, you are all I have; do not leave me." But I knew that he was decided, and I couldn't blame him, even when I was sobbing on his neck.

"After my brother was gone, I girded myself anew to the work before me. I nursed mother and took care of the children, and when there was no bread to give them I sang little hymns instead, till they forgot their hunger. But for little Joey, the poor idiot, I always kept a bit in my pocket, his moan was so pitiful."

"At last my stepmother died. Just before she went, I heard her call my name. She looked up as I stood by her

side, and there was an expression of love on her countenance that made me stoop and kiss her cold cheek. 'A good girl,' she murmured, and these last words were very precious to me. After that, I tried to lift the cloud that seemed hanging over us. I made clothes for the children from my own worn garments, after I had used up their mother's, and nearly began to think I should get them nicely through the winter, when one day our father was brought home with a broken limb. Again the office of nurse was added to my other duties. After a while I grew so tired that a word would make me weep, and I began to fear that I was growing ill and fretful. For several years I suffered from overtaking my strength, and then I recovered."

"I remained with my father till I was thirty years of age. It took all that season of trial and deep humiliation to teach me to live. The third wife then came home. I did not make the mistake of weeping at her advent, though she was five years younger than myself. O how thankful I was that poor Joey had gone where there was no more hunger, and I had emptied my pocket of the bread crumbs to the birdies whom God feedeth."

"The next three years I spent with my brother and his gentle wife. Harry had learned to love his Saviour, and had built an altar to his God. It was there that I read the interpretation of my Father's dealings with me. On looking back the long hard road I had travelled, its thorns and sharp stones were all precious for the guiding Hand that had led me on. The glorious land became to me a place of broad rivers and streams. I found work to do, but it was restful labor. While there is a broken heart to bind, or a downtrodden one to lift; while there is an aching head or bleeding feet; the Christian may not be idle. Never fear that the great Husbandman will mistake your place in His vineyard, if you will only labor in it. But I did not mean to talk so long. Mary you must be tired."

"No, Aunt Judith," I replied, "I have enjoyed every word of it. I think I have been seeking some kind of eminence in the Christian work instead of usefulness. I have learned a lesson."

"And yet, my dear," said she, "you may not drink of another's cup, or be baptized with their baptism. Your own path may differ widely from mine. To the eyes of the world it may be very pleasant, but unless it be the path of duty it will prove exceedingly dangerous. Do not fail to look to God for your appointed sphere, and then, with a pure conscience, a warm heart, and diligent hands, you may there be perfect, even as your Father in heaven is perfect."

RATIONALISM IN INDIA.

SECOND PAPER.

BY REV. JAMES M. THORBURN.

The utter failure of the new rationalistic body to affect the heathen masses has already been noticed. This however, is not its most signal failure. It embraces among its members not a few earnest and sincere men. They were led to embrace the new teaching by inward religious cravings, which they wished to have satisfied, and which they expected would be fully satisfied by a rational religion of the soul. But thus far, these men have been fed with husks only, and some of them have cried out for better fare. No one shows disloyalty to the common cause, no one hints at a withdrawal from the body, but some of the very best of the fraternity have frankly confessed, that, for some reason, there is a hollowness about the organization, a want of vigorous vitality, of self-denying earnestness, and of practical piety. About two years ago, a remarkable article appeared in their official paper, in which this defect was frankly pointed out. The writer candidly admitted that, thus far, their organization had failed to produce either holy lives, or earnest, self-denying men, and then proceeded to point out the great need of the body. It was — he wrote it in large capitals — simply *salvation*. He must be excused for using this cant phrase, for he is a poor Bengalee, and knows no better. Had he been trained in Boston or New York, he would, no doubt, have mourned over their "suspense of faith," and suggested the propriety of remedying the evil for all time to come, by discussing it in a public meeting. But he was not sufficiently advanced for that. The hungry child knows how to cry for bread, and the Bengalee rationalist was childlike enough to let his soul cry out in its own language.

The bread will not come in answer to the cry. There is none laid up in the house in which the poor man has sought shelter. Rationalism, in its most pious garb, is in no sense a religion. It can interest the mind, but not satisfy the heart. It is a mental speculation, not a spiritual power. It diverts many men from their spiritual longings, but does not satisfy them. It has neither heart nor skill for saving men who are struggling against their sins, and earnest men who go to it for spiritual rest and peace will find only disappointment.

Another defect in this Indian rationalism has developed itself in a most singular way. Being firm believers in institutional religion, they cannot consistently object to a man acting in any way which his spiritual instincts may prompt. Among them is a remarkable man, named Keshub Chander Sen, a very eloquent, sincere, and upright man, who leads the advanced ring of the "church." For some years he has been the undisputed chief of his party, and has se-

cured both the love and veneration of his followers to a remarkable degree. About a year ago some of these followers began to worship their brilliant chief, and with most unrelenting consistency Kesub Chander Sen refused to forbid their doing so. Many who admired his creed were disgusted with his toleration, but on what ground it would be difficult to tell. He cannot do otherwise without denying his faith. Their hearts taught them to do so, and how could he, as a believer in intuitional religion, put his word above the sublime teachings of the human soul? He saw the true bearings of the question, and at once determined to stand by his colors.

The reader will be surprised to hear of such idolatry among such men, and all the more so when told that those who do so are by no means the most ignorant and superstitious of the community. Strange, indeed, it is, but it is not wholly unaccountable. Earnest men join this society, with a longing for truth, for spiritual peace, for holiness. They set out with the expectation of having these things within them, but time passes, and the soil of their hearts remains a barren waste, and the coveted fruits do not appear. Meanwhile their natural instincts all the while unconsciously led them to look without themselves for the coveted gifts, and failing to find any spiritual aid in the merely intellectual conception of an infinite God, they are prepared to acknowledge any power superior to themselves. They see a man in their number, preëminent for his gifts and goodness, and they are led to cling to him as their hope. They find a man who is unable to save them, standing in the place where God's word would have put Jesus of Nazareth, and they fall down and worship him in vain. They are consistent rationalists, but not rational worshippers.

Other follies must constantly rise in the same way. I once met a Bengalee wearing the coarse garb of a devotee, returning from a four years tour among the Buddhist shrines of T. b. t. He had some knowledge of English, and was a very intelligent and interesting man. On conversing with him, he quickly avowed his faith in the doctrines of the Calcutta rationalists, and drew out of his wallet an old paper, on which was printed, in both English and Bengalee, a letter signed by F. W. Newman. This, he said, expressed his views to the letter. I read it through to find that it was simply a caution against missionaries and their Bible, and an exhortation to follow no other light than that which exists in the soul. The heart contained it all, and men should seek for no other inspired word. This poor man adopted the doctrine, and forthwith his infallible heart led him far off into the frozen wastes of Central Asia, there to suffer in chasing a shadow which every day became not nearer, but more shadowy. He had found nothing, and yet he was not discouraged. He too, was determined to be a consistent rationalist. His gospel, according to Newman, was, "Go on, hither, thither, and everywhere, and let your only care be to beware of guides." The poor man, if living, is probably wandering yet. And yet the teachers of this man usually talk as if they had a monopoly of the common sense of the present age!

In one respect the Indian rationalists excel their western brethren. They show a decided capacity for organization, nor have they been wanting in skill in providing forms for the harmonious working of their societies, whether separately or as a common brotherhood. In this they have borrowed much from their missionary neighbors, but they know how to appreciate what they obtain. They have a preference for organization, and they have among them a certain cohesiveness which is utterly wanting among western rationalists. It is probably largely owing to the isolation which a separation from Hindooism causes, and also, in part, to the enormous pressure brought to bear against them by the heathen community. One thing is very certain; it is not a legitimate fruit of so-called rationalism. It is a fruit which does not flourish on such a soil. If rationalism could only organize its forces, it would at once become a mighty power in the world, but it has never done this, and will never do it. In its every war council, discord defeats every proposal. Bring its legions together, and an inevitable repulsive force throws them into confusion. And not only does this influence paralyze the rationalists as a party, but it curses the community in which rationalistic sentiments gain the ascendancy. Democratic government is impossible in such a community. The iron-handed rule of Bismark and Louis Napoleon is a necessity for the present, simply because France and Germany are too much under rationalistic influence to maintain republican governments.

Thus far, the early promise of this new movement in India has not been fulfilled. Here, as everywhere, the gold proves only dross. Never has our hungry world, calling for bread, been so cruelly mocked by the offer of a stone, as in the proffer of our modern rationalism as a religion for the soul. If the heathen are to have such a gospel, then let me escape from a heathen land, and shut my ears to every tale of heathen woe, for to think of them would be to simply brood over a nation's despair.

STEALING SERMONS.—The *Philadelphia Post* says:—"When clergymen steal, what is to become of the laity? At the Holy Trinity Episcopal Church a stranger, a young clergyman, lately astonished the congregation by delivering a sermon of extraordinary eloquence. The same day he delivered another sermon at the Epiphany, which created an

intense excitement. A Boston lady informed the enthusiastic worshippers the next day that the sermons could be found in the works of Dr. Channing."

The young clergyman, like an inexperienced burglar, loaded himself too ostentatiously and invited attention. A sensible sermon-stealer would not venture to appropriate anything much above mediocrity; but sensible clergymen do not steal. There is a singular forgetfulness of morality in sermon-stealing. Some think it no sin, and some, even no shame, to obtain reputation upon false pretenses; to swindle a community out of good opinion. They do not consider that a counterfeit man is a greater cause of injury, than a counterfeit note. He is put into wrong places, intrusted with wrong confidences, wields wrong influence, and pays everybody in stolen currency. He lives in unfitness, and dies out of his proper sphere; a sham, a mockery, a lifelong impostor. Besides, by getting a place not fairly his, he cheats somebody else out of the place God made him for, and grieves and frets the honest preacher who sees his efforts to make his mind worth something to the Church, rendered nugatory by the swindling success of some idle or incompetent brother, who lengthens his own with dead men's arms to clutch the reward of honest labor and God's natural gifts. It is sometimes said that as a preacher's object is to do good, and as he can steal better sermons than he can write, he is justified in poaching upon approved sermon books; but we never knew a preacher who stole for anybody's benefit but his own, whatever he may have said. There is an unspeakable meanness in the imposition, whether the theft be of an entire sermon, or of select passages strung together on a line of original discourse, like gold beads on a cotton string; and we have rarely known one guilty of it in whom we did not sooner or later discover fundamental meanness of character. Never trust a man who steals his pulpit reputation. He will not be likely to tell the truth to his own hurt, or decline a falsehood for his own preservation. We say to young men, avoid this sin as you would escape moral and intellectual death. The habitual reception of undeserved commendation is a perpetual consciousness of falsehood, under which no man can bear to keep alive the delicate sensibilities of his moral being; and the other faculties of the mind unused, memory soon exists alone among the wreck of intellectual powers. Besides, "Be sure your sin shall find you out."—*Baltimore Christian Advocate*.

EXTRACTS FROM RENAN'S ST. PAUL.

THE GREEK CHRISTIAN WOMAN.

The character of the Christian woman was becoming marked, more and more. To the Jewish woman, at times so impetuous, so devoted; to the Syrian woman, who owes her flashes of enthusiasm and love to the soft languor of a diseased organization; to Tabitha, to Mary of Magdala, succeed the Grecian women, Lydia, Phoebe, Chloe, — lively, gay, active, mild, eminent, ready for everything and still discreet, giving up to their master, serving as subordinates capable of the greatest sacrifices, because content to be the helpers and sisters of men, to aid them in the performance of good and beautiful actions. These Grecian women, of a fine and strong race, upon growing old undergo a change which transforms them. They become pale; their eyes wander slightly. Covering then, with a black veil, the flat braids of hair which surround their cheeks, they give themselves up to austere cares, and display an earnest and intelligent ardor. The "servant," or Grecian deaconess, even surpassed the one of Syria and Palestine in courage. These women, guardians of the secrets of the church, confronted the greatest dangers, and supported every torture rather than divulge anything. They created the dignity of their sex, precisely because they did not speak of their rights; they did more than the men by apparently restricting themselves to serving them.

FROM PHILIPPI TO THESSALONICA.

Paul and Silas, upon leaving Philippi, followed the Egean road, and directed their steps towards Amphipolis. It was one of Paul's most beautiful day's journeys. Upon leaving the plain of Philippi the road enters a pleasant valley, overlooked by the massy heights of the Pangeus. Flax, and plants of the most temperate climes, are cultivated here. Large villages are visible in all the folds of the mountains. The Roman highway is paved with marble flagging. At every step, under almost every plane-tree, the traveller finds deep wells, filled with water coming directly from the neighboring snows, and filtered through thick layers of permeable earth. Little rivers, wonderfully clear, flow out from rocks of white marble. 'Tis here that they learn to rank good water highest among the gifts of nature. Amphipolis was a large city and provincial capital, about one hour's journey from the mouth of the Strymon. The apostles appear not to have stopped here, probably because it was purely a Hellenic city.

From Amphipolis, the apostles, after leaving the estuary of the Strymon, took their way between the sea and the mountain, through thick woods and fields, which advance to the sand on the beach. The first halting-place, under plane-trees, near a very cold spring, which rises through the sand a few steps from the sea, is a delicious place. The apostles then entered into the Aulon of Arethusa, a deep ravine, a sort of perpendicular Bosphorus, which serves as outlet to the waters of the interior lakes, towards the sea. They passed, probably unconsciously, by the side of the tomb of Euripides. The beauty of the trees, the freshness of the air, the rapidity of the waters, the luxuriance of the ferns, and arbutus of all kinds, remind one of a site in the Grande Chartreuse or of the Grésivaudan, thrown at the door of a furnace. The basin of the Mygdonian lakes is in truth torrid, veritable surfaces of melted lead. Adders, swimming with their heads out of water, and seeking for shade, alone cause a few ripples. The flocks, towards noon, gathered close at the foot of the trees, appear worn out. Were it not for the hum of the insects, and the singing of the birds, which, of created beings, alone resist this lassitude, one would believe himself in the dominion of death. Passing through the little city of Apollonia,

without making a halt, Paul skirted the southern shore of the lakes, and proceeding almost to the depth of the plain of which they occupied the central depression, he arrived at the little chain of heights which shut in the Gulf of Thessalonica on the east side. Upon reaching the summit of these hills, Olympus is visible in the horizon, in all its splendor. The base and the lower portion of the mountain mingle with the blue sky. The snows of the summit appear like an ethereal dwelling-place, suspended in space. But alas! already was the sacred mountain devastated. Men had scaled its heights, and discovered that the gods no longer inhabited it. When Cicero, from his place of exile in Thessalonica, saw these white summits, he knew that there was only snow and rock there. Paul, without a doubt, had not a thought for these enchanting places of another race. A large city was before him, and his experience told him, that he would find there an excellent basis whereon to found something great.

GREECE PLANTED.

Thus was finished this brilliant mission of Macedonia, the most fruitful of all that Paul had as yet accomplished. Churches composed of entirely new elements were established. It was no longer Syrian levity or Lycaonian god nature. They were fine, delicate, elegant, intelligent races, who, prepared by Judaism, now betook themselves to the new faith. The coast of Macedonia was entirely covered with Greek colonies. The Greek genius had there borne its best fruits. These noble churches of Thessalonica and Philippi, composed of the most distinguished women of each city, were, without comparison, the two most beautiful conquests that Christianity had yet made. The Jewess is surpassed. Submissive, retired, obedient, taking little part in religion, the Jewess was seldom converted. It was the "devout" woman, the Greek, tired of those goddesses brandishing lances on the tops of Acropolises; the virtuous wife, turning her back to effete paganism and seeking a pure religion, who was drawn towards heaven. They are the second founders of our faith. After the Galilean women, who followed Jesus and ministered unto him, Lydia, Phoebe, and the pious unknown ladies of Philippi and Thessalonica, are the true saints to whom the new faith owed its most rapid progress.

THE HEATHEN SOUTH.—The *Atlanta Advocate* grows warm in its work of showing up the relation of the Church South to the white population. It talked well on the colored, but for that little dead fly of caste which is still carefully preserved and placed in the best pots of Southern ointment. But it describes the destitute condition of the South in words that fall far short of the reality.

"For the past ten years thousands of whites in the South have been without the Gospel, as much so as if they had been in China or Japan, — large neighborhoods have never yet enjoyed the privilege of a Gospel sermon. The editor of this paper has held a quarterly meeting in a district teeming with people, where he was repeatedly assured by old settlers, that he was the first presiding elder that ever visited the place. The Church South had given them no more care than if they had been cattle astray in the wilderness. There are hundreds in the South, from fifteen years of age to middle life, who have never heard a Gospel sermon, and the churches here are doing almost nothing for them, unless it be where we have made a beginning, the Church South sends a "missionary," who will often lie about the Methodist Episcopal Church as unscrupulously as a Turk. If he would rival us in good works, charity, and efforts to save men, we should rejoice, though he should greatly outdo us in all that is pure and lovely.

"Our ministers are reaching out after the people, the neglected and destitute, with the zeal and activity of the fathers. The circuits are large, too large, and on every round the preachers find open doors, though they are not often able to enter them. We know one, a man not less than fifty years old, true, pure, pious, against whom not a word was ever whispered till he declared in favor of the Church of his choice, the only one he ever joined or ever desired to join; then the tongue of slander was active to break his power with the people. This man has gone on foot from house to house, and from neighborhood to neighborhood, with untiring zeal, receiving last year a salary of only sixty dollars. At one time his shoes were worn till his feet were upon the ground, but footsore and weary he pressed on, the people receiving him as an angel of love; and at almost every service, Sundays and weekdays, sinners were awakened and converted and backsliders reclaimed. This is what our preachers are doing through all the country, and this is what the *Southern Christian Advocate* calls "DIRTY AND DEWILISH WORK." Shame! shame! Pastoral work has been almost unknown through this country for years, and many times our ministers are received with tears of gladness. At one place the husband said, "We have been in the Church more than fifteen years, and for the past ten not a preacher has darkened our door." A mother weeping, with six interesting children around her, said, "These children never before heard a minister pray." Another said, "We are sheep scattered in the mountains; the Church," meaning the Church South, "cares only for the slaveholders and town people, and we were afraid that God had forgotten us." A girl fifteen or sixteen years old, who had never seen a school, Sabbath-school, or public religious service, said, in her simplicity, to one of our preachers, when he asked her if she loved Jesus, "I don't know the man." Shall these sheep of the Lord's purchase be left to perish?

SUFFERING.—There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ rent out sweetness, all the sorrows of Christians do the same. Commend to me a bruised brother, a broken reed — one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.

For the Children.

"IF."

If, sitting with his little worn-out shoe
And scarlet stocking lying on my knee,
I knew the little feet had battered through
The pearl-lit gates that lie 'twixt heaven and me,
I could be reconciled and happy too,
And look with glad eyes toward the Jasper Sea.

If, in the morning, when the song of birds
Reminds me of a music far more sweet,
I listen for his pretty broken words,
And for the music of his dimpled feet,
I could be almost happy, though I heard
No answer, and but saw his vacant seat.

I could be glad if, when the day is done,
And all its cares and heart-aches laid away,
I could look westward to the hidden sun,
And with a heart full of sweet yearnings say,
"To-night I'm nearer to my little one
By just the travel of one earthly day."

If I could know those little feet were shod
In sandals wrought of light in better lands,
And that the footprints of a tender God
Ran side by side with his, in golden sands,
I could bow cheerfully and kiss the rod,
Since Benny was in wiser, safer hands.

If he were dead, I would not sit to-day
And stain with tears the wee socks on my knee;
I would not kiss the tiny shoe and say,
"Bring back again my little boy to me!"
I would be patient, knowing 'twas God's way,
And that He'd lead me to him, o'er death's silent sea.

But, O! to know the feet, once pure and white,
The haunts of vice had boldly ventured in!
The hands that should have battled for the right
Have been wrung crimson in the clasp of sin!
And should he knock at Heaven's gate to-night,
To fear my boy could hardly enter in!

DEACON SMITH.

BY PROF. I. F. HOLTON.

Deacon Eliakim Smith was deaf. This was a misfortune, but in him it was a peculiar misfortune, because he was unwilling to own it. He denied it stoutly, even to himself. He lived on the very verge of mendacity and chronic fraud because he would not admit he was deaf.

Deacon Eliakim, as he was called, — for there was another Deacon Smith in Gilgal, Deacon Hezekiah, — was, at the eventful period of our story, sixty-five, but, to look at his white head and defective dentition, might well be seventy-five. His hearing had begun to fail ten years before, but his mental and bodily vigor were still undiminished. His second wife was but little over forty, and her only child, his only son, but eight. That son he had destined to be his immediate successor in the Deacons' seat, which in those days was under the pulpit, with the drop-leaf which served for a communion table before them as they sat facing the congregation. There, like good artillery officers, they watched together the effect of the shots from the battery over their heads. Had the deacons of Gilgal sat with their families, as nowadays, the venerable Priest Newberry, as he was incorrectly denominated by the ill-bred, instead of being now on his fiftieth year in his first parish, would have been set adrift before the close of his fifth. For, though he had but one fault worth mentioning, that fault was, — a want of common sense. Besides, he was near sighted; he never looked a man in the face. He could recognize his flock only by the outline, by the portion of landscape which their bodily bulk shut out. He was a great gun, and in his two deacons, who always sighted him, he had able gunners. Never was he more ably pointed than in these last years, as will appear from considering the characters of the two Deacons Smith. Dea. Heze was one of the shrewdest of men. Able horse-jockeys feared him. The simple-minded might trade with him blindfold, but "diamonds" were apt to get "cut." Dea. 'Like was a good theologian and had a prodigious memory. He knew every sermon in the barrel, and when a new one was added to the stock, not now very often, the considerate pastor always lent it to him before preaching it. And the sharp Deacon always passed the open Bible to the deaf Deacon soon after the text was given out.

When Deacon 'Like's hearing began to fail, instead of asking his friends to lift up their voice like a trumpet, he thought of his wife, so much his junior, and his little son, and was ashamed of this indication of age, so he would guess what they were saying to him or would be likely to say. If his wife was by, she had a way of telegraphing to him. In reading telegrams he was an adept, but in piecing out the faintest indications of what was said to him he was a veritable Champollion. So the deaf Deacon's power of reading countenances had become preternaturally acute, like the blind man's sense of touch. He could read on the faces of the congregation every sentence of a sermon that he had heard but once, and that fifteen years ago. So his deafness would have been but a little misfortune, could he but be brought to own it.

The sharp Deacon had the old folks' class in the Sabbath-school and the deaf Deacon (he never had heard that name for himself) was the superintendent. He always gave out the hymn and made the prayer, and they were a masterly bridge between the two topics of the sermon just ended and the lesson just to begin. Then seeing a class of youngsters without a teacher he would go to Mrs. Jones, perhaps, and ask her to take it.

"I cannot, Deacon," she might reply, "my babe is not well, and I can stay only fifteen minutes longer."

"All your modesty," he would say, "all your modesty; you are always undervaluing yourself. The eyes of those boys will tell quite another story when you begin to talk to them."

She cannot scream out her answer, so the babe has to wait, and the boys' eyes snap to the content of the deaf Deacon's heart, as Mrs. Jones holds them spell-bound with her explanations of the driest texts.

But our introduction is becoming too long for our story. It opens on a fine Saturday in May a little before the "last war" with Great Britain. The Deacon is ploughing in the turnpike field. Young 'Like is at school. Jerusha is up-stairs spinning. Almira is helping her step-mother get dinner. There is a hill between the turnpike lot and the house, so they do not hang out the cloth at the window at a quarter to twelve. The tin horn has hung useless for some years. But the Deacon's keen eye keeps note of the sun better in that field than in any other. He needs neither clock nor horn to tell him it is time to turn out. The oxen came with grave steps till they reached the pasture bars, near which their yoke used to rest of nights, when finding that here was not their destination, they quickened their steps to the barn, where they knew that a baiting of rowen and nubbins of corn awaited them. Just at the same time the boy came in, his week's schooling being done, and laid Webster's Easy Standard of Pronunciation on the shelf. This spelling-book had then been twenty-five years displacing Dilworth's and its career was still in the future.

The oxen fed, the Deacon washed his hands from an iron skillet that stood on a bench outside the door, hung up his hat, and came to the table. All stood reverently behind their chairs while he craved a blessing. The principal dishes were fried salt pork and boiled potatoes. As the Deacon took a survey of the ample supply, his wife told him that they hadn't a mite of codfish in the house.

"Yes, yes," replies the Deacon, in his usual inconsequent manner, "fried pork makes a substantial dinner."

As he was satisfied with her explanation she carried it no further. Dinner over, solemn thanks were returned, all standing. The hat was taken from its peg, the reluctant oxen were again driven to the plough, and many a long furrow to and from the turnpike fence was turned ere the declining sun brought the week's work to a close. The plough was turned up to rest on the handles and beam, share uppermost, the yoke leaned against the fence by the bars, the cattle walked grazing off, and the Deacon returned home.

Mrs. Deacon Heze Smith, Mrs. Jones, and Mrs. Brown were just putting on their things to go. The table stood, still spread, in the south room instead of the kitchen. Of the tea-cups in which custards had been baked, two stood still unemptied, for young 'Like had gone up the brook with some larger boys a-fishing. One of these and the remains of a short-cake topped off the Deacon's supper, which began with something not so substantial. His youngest born had driven home the cows and finished his bowl of bread and milk (biscuit and milk on this occasion), and his custard-cup was empty as soon as his father's.

The daughters soon came in with full milk-pails. The father read a chapter in the Bible, they all arose, and there on their feet joined in humble, fervent prayer. The last dish was put away, and in an incredibly short time the whole family were fast asleep, with never a door or window fastened.

(Concluded next week.)

ENIGMA NO. 3.

I am composed of 39 letters.

My 1, 3, 4, 7, 10, is free.

My 30, 37, 14, is a domestic fowl.

My 39, 38, 27, 36, 33, is a river in Mississippi.

My 30, 9, is a personal pronoun.

My 39, 18, 23, 10, is a fruit.

My 11, 19, 20, 1, 13, 36, 21, is a preposition.

My 15, 32, 12, is a nick-name.

My 12, 38, 10, 4, 2, 32, was Lazarus' sister.

My 17, 22, 31, 23, 24, is a kind of grain.

My 5, 24, 37, 39, 26, 31, 14, was stoned to death.

My 16, 6, 35, are vowels.

My 34, 6, 29, is the sun.

My whole is found in Galatians.

SEABROOK, N. H.

M. A. C.

ANSWER TO ENIGMA NO. 2.

"Cast thy burden upon the Lord, and he shall sustain thee." Psalms lv. 22.

ANSWERS TO QUESTIONS IN LAST PAPER.

1. Judges vii. 5, 7.

2. Judges vi. 37, 38.

3. " xiv. 12.

4. " vii. 16, 22.

Charles the Fifth, after his abdication, amused himself in his retirement at St. Juste by attempting to make a number of watches go exactly together. Being constantly foiled in this attempt, he exclaimed, "What a fool I have been to neglect my own concerns, and to waste my whole life in a vain attempt to make all men think alike on matters of religion, when I cannot even make a few watches keep time together!"

Correspondence.

CALIFORNIA.

San Francisco is the commercial centre of the Pacific Coast. Or, if you will allow the expression, the half-way house between what was the eastern but now the western world, and the great business centres of Europe. The Occident has indeed been changed to the Orient, and the Orient to the Occident by the power of the great transcontinental railway which will, sooner or later, turn the tide of Asia's commerce over this highway of our nation. Our city is built on a peninsula about six miles wide by nine miles long. On the west, the blue waters of the Pacific, with their sullen roar, are ever rolling in foaming billows. As the white capped waves rise and break, the overhanging cliff seems to say to the angry waters, "thus far shalt thou come and no farther, and here shalt thy proud waves be stayed."

In the quiet hour of midnight the murmurings of old Ocean can be distinctly heard from the central portions of our city, and remind us very much of the rumbling of distant thunder. On the north is the already far-famed Golden Gate, the only way of access to our harbor. Its width from shore to shore is two miles. The width of ship channel about one mile. At the mouth of this entrance, on the city side, is Fort Point, commanding its entire width and an equal distance out at sea. Immediately within the bay is the island of Alcatraz, upon which are built our chief harbor defenses.

If an enemy's vessel should succeed in passing the outer fort (which is extremely doubtful), it could not long stay above water after coming within range of the immense guns here mounted. This we will call the Gibraltar of the Pacific. Many who are now regarded as very good citizens, will no doubt remember this island the balance of their days, from the fact that the United States authorities gave them an invitation which they could not decline, to lodge here from three to thirty days, on account of some private opinions publicly expressed during the late unpleasantness. We may at another time give your readers something like a description of these and other military defenses, and also the Navy yard, at which are employed about two thousand men.

On our east and south lies the beautiful Bay of San Francisco. Its width varies from seven to twenty-three miles, while its extreme length measures forty-five miles. No city in the world, perhaps, certainly none on this continent, is more eligibly situated for commercial purposes than is this, the Queen City of the Occident.

Should the necessities of trade ever demand it, we can extend our water front southward twenty miles, and still have water deep enough to float the Great Eastern with a full cargo. In addition to this extensive commercial frontage, there have been charters granted for several canals to extend inland from the bay some two or three miles. One follows the general direction of Mission Creek, extending through what is already a thickly settled part of the city. Another is located two miles further south on Ialias Creek. These canals will be two hundred feet wide and deep enough to admit vessels of one hundred and fifty tons burden. Thus we have accomplished the purpose with which we started off, briefly sketching our location and surroundings, leaving all specialties for future writing.

SAN FRANCISCO, Jan. 9th, 1870.

MICHIGAN.

ALBION COLLEGE. — We learn this College is putting on new forms of strength, and practicality. President M'Kown is bestirring himself among the friends of the College, and much may be hoped for from his labors in the immediate future.

Mrs. Mary Sheldon, the wife of the President of the Board of Control, gave a Christmas gift of \$250, to be permanently invested, the proceeds of which shall annually be given to the student or students that pass the best examination for admission to the Freshman Class. Mr. J. S. Taylor, of Wenona, Michigan, one of our noblemen among the laymen, gave a "New Year's" expression of favor, of \$250, to be permanently invested, the proceeds of which shall be given annually to the student, or students, that pass the best examination for promotion to the Sophomore class.

The winter term registers a larger number of students than last term. A very delightful spiritual interest pervades the community of students, and the social religious exercises are largely attended.

LOUISIANA CONFERENCE ITEMS.

Rev. Mr. Schuler passed through New Orleans on his way to Texas (Jan. 3) to look after the interests of our German work there. The "watchnight" in New Orleans, at Ames Chapel, was attended by one Congregational and two Baptist ministers, besides three of our own ministers. Bro. Vance, F. E. of Shreveport District, reports over 500 members received within the last quarter. A widow Irwin, at one place, has deeded to our people two acres of good land, for church premises. The last New Orleans Preachers' Meeting reported from nine pastors, for the previous week, 175 visits — 18 sermons — 15 prayer-meetings — 8 Sabbath-schools attended — 7 baptized — 63 penitent, up for prayers — 28 probationers received — 22 full members.

The first Temperance lecture ever delivered by a New Orleans pastor, it is said, was by Rev. L. C. Matlack, January 6th, in Odd Fellows Hall, on "The Temperance Pledge, a Law of Christian Benevolence." Bishop Scott reached New Orleans January 7th; preached a very able and profitable sermon in Ames Chapel at 11 a. m. on the 9th; presided at a grand mass missionary meeting of our eleven charges, held in

"Ames" at 3 p. m. the same day; and preached to the German church at night. The next day, the Bishop attended the quarterly love feast held by our preachers and official members, and then spent three hours in visiting the localities and examining the condition of four of our churches. The next morning early he left for Texas in good health. The funeral services of the late General Mower were attended in Ames Chapel by the Legislature, the Judiciary, officers of the army, and a vast crowd of citizens. An address was delivered by Rev. L. C. Matlack; Bishop Scott, and Rev. R. K. Dossy assisted in the services. The culminating event of our Jubilee missionary meeting, was a gathering of the masses from eleven churches in Ames Chapel at 3 p. m. Addresses were delivered by Bishop Scott, C. C. North, Dr. Daily, Emperor Williams, Hon. T. W. Conway, State Superintendent of Education, and L. C. Matlack. The sum of collections made in eleven churches, eight of which are missionary stations, was \$944.05. This is \$850 more than the amount received from the same churches last year. It is in fact the first year of systematized effort here, and exceeds the fruit of the first year of missionary collections in the whole Methodist Church, \$121.01. This is but a beginning in New Orleans; and the financial statistics of the Louisiana Conference will show such an increase of prosperity as will encourage the Church generally in its lavish outlay on their behalf.

IRISH METHODISM—THE OTHER SIDE.

[Our Irish correspondent's strictures were somewhat free. These views of an opposite course are therefore admitted. They contain remarks like those which are criticised, that perhaps had better be omitted; but as we allowed some freedom before, we shall have to be equally generous to-day.]

I request the inserting a few remarks relative to the article which appeared lately, namely, "Irish Methodism." When we read the article we are free to confess that we experienced the profoundest disappointment. So much so, that the query in our mind was, "Does this man know whereof he affirms? or is he running through the country all eyes and ears, giving credence to every report, and transmitting these reports to America, for the mere sake of writing home?" We deem the latter to be the truth.

The strictures indulged in with reference to the leading men of Irish Methodism—William Arthur, of world-wide celebrity, Joseph William McKay, and Dr. Crooke, pained us extremely, but it appears the gist of those strictures had reference to Dr. Crooke. We will speak that which we know, and testify that which we have seen.

For twelve months we had the great satisfaction of being under the pastoral care of Dr. Crooke. This was when Mr. Gladstone attained the Premiership on the Irish Church question. The attention of that Church was at once directed to secure the co-operation of the Wesleyans. Many of our ministers would have utterly repudiated disendowment, afraid of Popish ascendancy, had not Dr. Crooke manfully asserted the equity of the measure, and in the clearest and most convincing manner proved the position he assumed.

This was at a time when interest, the ties of friendship, and Church relationship plainly pointed another course. I have seen him forsaken by some of his friends, opposed by others, and laden with the severest reproaches of many more. I have seen his church abandoned by those who would gladly have held up his hands had he acted differently. I have seen Dr. Crooke, when a church of the old Wesleyan stamp would fain retard his progress, walk fearlessly in the front rank of radicalism, when that meant truth, freedom, and progress, and in a late number of *The Evangelist*, he plainly gives the people to understand that he is favorable to Lay Delegation, if it would benefit the cause.

As a temperance man, the Dr. is the most outspoken of any of his brethren. A few years ago, many of them would take "something hot" after a cold ride, and could not see the use of being too rigid on the "liquor question." But here the Doctor's voice has had no uncertain sound, while many of the intelligent laymen are engaged in the nefarious traffic.

Now we are told that Dr. Crooke is a parasite. Permit us to say, sir, emphatically, he is not.

The literary attainments of Dr. Crooke have been called in question and ridiculed in the plainest manner. In this our learned critic has shown a "schoolboy outness." Has our critic read Dr. Crooke's "Memorials of his Father?" of which Dr. Applebe says, "I have read this volume with deep interest and much profit. I think the narrative is admirably executed, the subject is made to speak for himself." Has our learned critic read Dr. Crooke's "Paradise, or The Present Home of the Soul?" a sermon delivered on the decease of Archbishop Whately, of which Dr. Pickard, of New Brunswick, remarks, "I have read this most admirable sermon with intense interest and much profit. It is a masterpiece." Has our critic read Dr. Crooke's "Lay Preaching in Ireland, and the New Gospel?" a timely tract to stem the errors of Antinomianism which for a time threatened to swamp our Methodism in that country. Has he read the glowing eulogiums of the press on it? Has he read "Ireland and The Centenary of American Methodism?" that charming book which one can't lay down till finished, and which has received a most gracious reception at the hands of the Christian public. If our critic has not done so, we should kindly recommend a careful perusal of the same, before delivering another infallible criticism on the noble author.

We are free to acknowledge that *The Irish Evangelist* is not a worthy representative of Irish Methodism, but we would say that its editorials are generally the most outspoken and truthful portrayments of current events. Where does the blame rest? Our itinerant critic tells us it is in Dr. Crooke.

We have mingled with some of the most intelligent laymen of Ireland, and have repeatedly heard their remarks upon the *Evangelist*, and the one opinion entertained by all is, "that Conference should appoint Dr. Crooke solely to that work, and the one desire of the people is that it appear weekly, which does not speak either against the paper or its editor. We should not forget that Dr. Crooke is generally chairman of one of the largest districts of the Conference, and superintendent of a large circuit, where he has to preach from six to eight sermons weekly, and walk or ride from twenty to forty miles, and in the face of these facts is it fair or honorable to speak of him in the manner our critic has?"

But our critic is travelling with a hobby, and that is Lay Delegation. Travelling in such a manner reminds us of ancient Papal pilgrims, carrying bundles of rage which obstructed their passage, particularly through woods and thickets. Why not leave our hobbies behind us when we leave home, and go out to view God's world as it appears without being colored by our provincial spectacles?

Of course Lay Delegation is the Alpha and Omega with many nowadays, but when we find its advocates ignoring the high claims and honors of the ministerial office, we say, from all such, "Good Lord deliver us."

But what is the fact respecting the laity of Methodism in Ireland? the fact is this, that about two thirds of them are today opposed to the disestablishment of the State Church. Well may Methodism there bless its stars that Lay Delegation had not passed previous to that act.

These lines have not been penned to shield Dr. Crooke, he requires none even if we were inclined to do so. He moves on a higher plane; he can listen to the misrepresentations of would-be friends and avowed foes, yea, he can do more, he can look them full in the face without fear or shame.

It is a good maxim, not to speak evil of the dead or absent. We hope our critic will bear this in mind.

DANIEL HALLERON.

KENNEDUNKPORT, Me.

Our Book Table.

LITERARY.

PUNCH: His Adventures, Vicissitudes, Observations, Conclusions, Friendships, and Philosophies, Related by Himself. Lippincott & Co. This book begins thus:—

"I am only a dog."

It defends the character of this creature, affirming that a dog never lies, bribes, dons a surplice, picks a lock, goes bull-baiting in share markets, or presides as chairman over public companies; it acknowledges that it steals. On the basis of such a personage, a large book is worked up. It is a story of freshness and power.

Mrs. GERALD'S NIECE (Appletons) turns an English High Church family into a Roman Catholic—a natural result. It is full of praises of the Roman Church, and soundly berates Protestantism, Luther, and the Reformation. All who want to learn how to begin wrong, and become worse in religion, can be taught in this story.

RELIGIOUS.

EVERY DAY SUBJECTS IN SUNDAY SERMONS, by Robert Laird Collier. Boston American Unitarian Association. These sermons will make all the old and best friends of the writer feel anything but rejoicings. The first sheaves of the pulpit, gathered for the press, ought to be warmly welcomed. We should be glad to do so: And if the first-fruits of this pulpit had been its first sheaves, we could have done so. If, instead of this travesty of "an orthodox hell," and assault on orthodox faith, he had given us those earnest pleadings to escape the wrath to come, whereby he brought many souls to Christ in Lowell, and other places in New England, there would have been a power of the Holy Ghost in the book that would have made it burn like fire. "Alas, my brother!" is all that can now be said. Everywhere the Gospel is ignored or denied. Its phrases of faith have a larger infusion of Christ than those of most of his school. He cannot entirely forget the language of his Father's house. Yet there is in them no savor of life unto life. When Mr. Collier speaks of general social questions, he is usually correct. His discourse on "Occupations for Young Men," has much in it that is sound and true. But he harms this by giving the theatre and opera a place by the side of the Church, which arrangement is fitly capped by the declaration that in such a commingling "there will be found no antagonism between the world and the Church." This is undoubtedly the case. Every church that supports the theatre is not to be distinguished from the world. Mr. Collier speaks his views frankly, and does no little harm by his bold advocacy of radical error. May he see the fatal fruit of this teaching, and soon again preach the faith he now seeks so vainly to destroy.

THE PURSUIT OF HOLINESS, by E. M. Goulbourn, D. D. Appletons. No subject is so interesting to the Christian as "Holiness." Every Methodist is especially interested in it. They will be pleased to read the thoughts of one who is probably unacquainted with their peculiar views, who is himself a clear, devout, original thinker. He urges the attainableness of holiness; shows in what it consists, the love of God; how variously this manifests itself; how inclusive it is, and superabounding. The book is small and very full. It is a valuable help to the closet and the study. Every minister's pulpit will profit by its perusal.

WORDS OF COMFORT FOR PARENTS BEREAVED OF THEIR CHILDREN. Edited by William Logan. Carter & Bros. A good collection of good thoughts, from various pens, on this tenderest of themes. Its selections are often novel, and generally excellent, both in prose and poetry. Those who are seeking good words for such souls, will find this volume fitted to their needs.

MISCELLANEOUS.

SORROW, by Rev. John Reid. Carter & Bros. Mr. Reid wrote a very able work on "The Voice of the Soul Answered in God." This essay is sadder theme. It dwells on the characteristics of sorrow, its causes, its existence in great souls, its seat in home, its height in love, its inventive power increased by misery, its existence in children, its treatment by the Bible, the Man of Sorrows,

sorrow, that is pleasing, beautiful, engendered of the body, relative to higher existence, its ministry, its destruction. We only give the topics of a very original work. It is written in a fresh style, well illustrated with incidents, well developed in ideas. "The Sorrows of Great Minds" resembles Mr. Alger's "Solitude of Great Minds." The calmness of Scripture writers is dwelt upon. So is our individual loneliness and responsibility. Every grieving soul—and what soul does not grieve?—will find sympathy, edification, and instruction in this volume.

REVIEWS.

The *North American* has not died, as it was reported was about to happen, but it has gone into a decline. It has shrunk seventy-five pages, though it still retains two hundred and twenty-five pages. It is an able journal, and ought to be sustained at its present position, and advanced to its former dignity. A broader faith, that is, the Christian, and a wider range of scholarship, will bring it to its old standard in size, and a higher one in character. Let the best minds in the Presbyterian, Congregational, Methodist Episcopal and Baptist churches be added to the narrow list of its present writers, and it will swing into the front of popular and powerful periodicals. It is suffering from too much Harvard and too little faith. It can be wonderfully improved by a more liberal treatment.

This number opens with a defense of unlimited usury—a principle that is false and dangerous. Unlimited interest always works bad for the borrower, and well for the lender. Money answereth all things, but in itself is of no value. It should be curbed, not let loose. We heard, lately, of a poor man who bought a cottage for \$1,000, and had a mortgage for \$500 on it, at 6 per cent. Since our usury laws were abolished, the holder of that mortgage has risen in interest to eighteen per cent. The tendency is in this direction. Six per cent. is enough for the use of money. The average net profit of merchants is not ten per cent.; of manufacturers, Lawrence said it was not seven per cent.; of farmers, it is not three per cent. Why, then, should money-holders get their ten, and twenty, and more, for their really valueless cash? "Indian Migrations" is well handled. Their connection with Asiatic races is well pointed out. It says: "If the ancestors of the Seneca-Iroquois and of the Tamilian people of India were created in independent zoological provinces, they have not only passed through the same experiences, but also have developed, through great reformatory movements, the same sequence of customs and institutions, and have wrought out, by organic growth, the Ganowanian system in America, and the Suranian system in Asia,—the two remaining identical after having been severally transmitted, with the blood, through centuries of time." "Serpent Worship" is set forth, and proved to have been practiced by the Buddhists; though it was opposed by its founder. It should be renewed by his present followers. It is; for every refusal to worship Christ results necessarily in worshipping the enemy of Christ, that great serpent, the devil. Mr. Adams opposes the "Subsidy System," as applied to railroading, and proves that, as we are now giving, this country will have six hundred millions of debt from this source, by 1890. He sternly and justly urges retrenchment, but without avail. Goldwin Smith points forcibly to the "Ecclesiastical Crisis of England," and more than guesses at the downfall of the Establishment. His history of heresy in the Church proves that it cannot cleanse itself while it remains the creature of the State. The *Baptist Quarterly* opens with a treatise on "Christ's Second Coming," in which the premillennial view is chiefly approved. "Spectrum Analysis, and its Contributions to our Knowledge of the Composition of the Sun and Stars," is ably handled. It is a first-class scientific article. "Ecc Homo" is shorn of its strength by Dr. Mason, who shows how divinely Christless is its Christ; "The New Dominion" is described: "Baptism in the Greek Church" is confessed to be partial, but not total immersion; and "The True Mode of Preaching" is well discussed. The *Congregational Review* is transferred to Chicago. It discusses the "Cherubim;" considers the "Unpublished Writings of President Edwards;" quotes largely the "Rhetoric of the Old Testament;" portrays "Julian;" and advocates the preaching of the doctrine of "Election"—a thing done in the *Review* much more easily than it is in the pulpit.

MAGAZINES.

Appleton's *Journal*, monthly, is full of engravings, stories, literary and scientific essays. It is one of the best of monthlies. The *Atlantic* continues Bayard Taylor's story; has a powerful article on the "Pressure upon Congress by the Lobby;" from Mr. Parton: has a more powerful appeal against liquor-drinking in an essay entitled "Quaff"—a fearfully true description of the fate from which Prohibition can alone deliver the victims. It discusses on the "Chinese Question;" and Henry Wilson well describes the great war minister, Mr. Stanton. *Old and New* is jubilant over its success, though it has not touched a higher mark than our *National*, when it was called so unnecessarily to die. It has a good variety, and is strongly spiced with its denominational views. Dr. Bello's condemnations verbal inspiration, and then asserts his sort, which, if logically developed, would be verbal. Mr. Thorburn is quoted from THE HERALD as to the "Effects of Christian Faith versus Rationalism in India," but the source of the quotation is not mentioned. Be just, *Old and New*, or you'll never be old. The *Galaxy* continues Reade's stirring story of English manufacturing life. It has a good paper, by Mr. McCarthy, on "Brigham Young"—the truest we have yet seen. Its other papers are fresh and strong. Putnam gives a new installment of Mrs. Ames's good story. It talks well on "Virginia Railway Travelling," and other topics. *Every Saturday* has an admirable portrait of Longfellow. It also is put up in monthly shape—a fine idea. No one can find better pictures or reading matter than in this very handsome weekly.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Letter and Spirit, The Spirit of Life, Bickersteth,	Am. Unit. Association.	Gould & Lincoln.
Bible Thoughts, Bonar,	Carters.	"
Bibliotheca sacra.	W. F. Draper.	Lee & Shepard.
What is Judaism? Lewin,	Appletons.	"
Miss Gerald's Niece, Fullerton,	"	"
The Mystery of Suffering, Froese,	Carlton & Latham,	"
Conference Reports.	"	"
Public Ledger Almanac,	G. W. Childs,	"
North American Review,	Fields & Co.	"
Herald of Health,	"	"
Putnam's Monthly,	Putnam & Co.	A. Williams.
Oliver Optic's Magazine,	Lee & Shepard.	"
The Little Folks,	Adams & Blackmer.	"
The Atlantic Monthly,	Fields, Osgood, & Co.	"
Appleton's Journal,	Appletons.	"
The Galaxy,	Sheldon & Co.	"
Harper's Monthly,	Harpers.	"

The beginning of the new constitutional system dates from the opening of 1870, when M. Emile Ollivier succeeded in forming his Ministry. The members of this Ministry showed, before they had got warm in their places, a very high, and rather arrogant sense of their own importance. They were very careful to announce, directly, that they were responsible for all and everything that might be done in France, and by implication that the Emperor could do nothing, and was nothing but a very poor specimen of an irresponsible being. If they did not openly claim that they were the State, certainly their action was such as to show that they were in their own estimation the State's

government. The Emperor was snubbed in many ways, but he submitted to what seemed to be the inevitable consequence of his own action, with his usual stoical composure. He knows how to conceal his thoughts, and on the occasions referred to he concealed them with entire success. He might have been taken for the best satisfied monarch in Europe.

But the constitutional Ministers were destined to have a rough initiation as masters of the situation and the time. The Reds, or Radicals, were by no means pleased with the course things had taken. They are, or affect to be, bitter and uncompromising enemies of the Emperor and his line. They are known as "the irreconcilables," because they refuse to be reconciled to the Empire, or to its chief. They have declared war against the existing order of affairs, and mean to urge it till one party or the other shall have been, not merely defeated, but annihilated. They are animated by the old French idea, that a party must not only be driven from power, but destroyed, as the proper result of its failure to get or to keep office. Such a party can have no sympathy with the Constitutionalists, who say they are ready to support the Napoleonic dynasty, provided that dynasty's representative will support constitutionalism. The more likely M. Ollivier and his colleagues are to succeed in their present endeavors, the less likely are they to be acceptable to the Reds, who can have no pleasure in the thought that the Napoleons are to draw new vigor from the success of freedom. The better the understanding between Napoleon III. and the men of whom MM. Ollivier and Daru are the types and representatives, the more disgusted with constitutionalism must be the men of whom MM. Raspail and Rochefort are the types and representatives. Hence the declaration of war against the Ministers by the Red chiefs in the Legislative Body, made immediately after the opening of the present session, is the most natural of all things; and hence, too, the efforts of the Reds to get up an insurrection in Paris in the second week of January, were directed as much against the constitutional Ministers and their system, as they were against the Emperor. Indeed, the Reds cannot now strike the Emperor without striking at, if not striking down, constitutionalism, with which he is, nominally at least, and for the present, completely identified.

One effect of the hostility of the Reds to the Ministers is this: the Ministers already have become partially imperialized. Two of the Red journals, *The Marseillaise* and *The Rappel*, have been seized by orders issued by constitutional Ministers. This is as flagrant war against freedom of discussion as ever was waged under that personal government which Napoleon III. carried on for more than seventeen years. One would suppose that the Ministers would have been content to prosecute the editors and publishers of the obnoxious journals,—and, in fact, two of the editors of *The Rappel* were prosecuted on other charges, and being convicted, were sentenced to fines and imprisonment,—but it appears that they were not, and that they went as far as the most ardent of Imperialists would have gone in their manifestations of hostility toward the men with whom they had been acting, and but for whose aid they might never have been in office. M. Rouher could not have done more, or have done it more readily or thoroughly, against the Reds, than we have seen M. Ollivier do. He was the guiding spirit in those great movements by which more than an hundred thousand soldiers were assembled at Paris, in the second week of the year; and he threatened the Reds, in the Corps Legislatif, with an exhibition of "power," should they take up arms,—a threat they never will forget or forgive. They will be the less disposed to overlook it because the Minister so far kept his word as to put them down before they could rise,—his ample preparations for resistance rendering an armed attack by them on the government an utter absurdity.

The separation between the Reds and the Constitutionalists is, therefore, complete. Paris triumphed in forcing the Emperor to abandon his old system, and to liberalize the polity of France; but the Parisians are in their turn forced to submit to the Emperor. The course of the Constitutionalists may be the means of fastening the Napoleonic dynasty on France, which is what the Parisians most abhor the thought of,—so

that their victory in 1869 may prove the worst defeat they ever have had. It is assumed that if Napoleon III. had maintained his despotic system, his line would have terminated with himself. How that might have been, we cannot undertake to say,—but if it be the correct view of things, most certainly the anti-Napoleonists who helped compel the Emperor to abandon "personal government," are not to be congratulated on the success of their late labors, for these labors may make imperialism permanent.

THE PULPIT INSPIRED BY THE AUDIENCE.

The pulpit is a power in the world. It is invested with a high degree of sacredness in the minds of the thoughtful and devout. That there should be upon the pulpit a divine afflatus, will be readily admitted. There are several kinds of inspiration which help to constitute the full power of the pulpit. Not the least of these is the inspiration of the audience.

The audience has an influence over the pulpit, as the pulpit has over the audience. No man can speak with the same interest and profit to his auditors under all circumstances. A Christian congregation is something far different from an assembly of persons in the lecture-room, or in other places. They are not simply auditors, but worshippers of the true God, whose truth the minister proclaims. In order to the inspiration of the audience upon the pulpit, the people must be in the house of God, not only in an orderly and a reverent manner and spirit, but in a teachable frame of mind, and with ardent desires of heart to know the truth, and practice it. Many church members, who criticize the pulpit from Sunday to Sunday, seem to forget that they sustain a very important relation to it. They are not, even in the house of God, as intelligent and understanding critics, which, perchance, might help the pulpit, but as spiritually dead fault-finders, entirely forgetting that they should be identified in spirit with all the services of the sanctuary.

The pulpit should be inspired by intelligent, speaking eyes, glowing cheeks, thoughtful minds, and devout hearts, demonstrating the fact, that they are there as real worshippers, deeply interested in its utterances, and praying for the blessing of God upon the word spoken. Then there will sweep up from the audience to the pulpit a holy inspiration which will help to give tone and life to the latter. What is meant by the inspiration of the audience is well expressed in Acts x. 33: "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God." What an hour was that in the life of Peter! Did not the circumstances surrounding this man of God constitute an element in the inspiration of his heart and mind? What a moment to utter the two great truths contained in the next two verses, that God is no respecter of persons, and that God is a respecter of character. May all Christian ministers be favored with such audiences.

THE METHODIST QUARTERLY REVIEW

For January opens with a very timely and interesting paper, by Rev. George Prentice, on the brilliant French Rationalist, Ernest Renan. His childhood and youth are portrayed through the period of his studies, literary and theological, till, at the age of twenty-two, he made the decisive and returnless divorce from the creed of his cradle. The reviewer shows that at this age, with his scanty knowledge of natural science, his claim that his unbelief had a scientific cause, is incredible, and that it is probable that his distaste for the Romish priesthood in some remote parish, and the fascinations of the life of a Parisian litterateur, had more to do with the "evolution" through which he passed than he has confessed. The old argument of Hume, which Renan tries to galvanize into life, after it has been riddled through and through by the shots of two generations of Christian apologists, namely,— "that it is contrary to experience that miracles should be true, but it is not contrary to experience that testimony should be false," is answered again by showing how preposterous is Renan's demand that Christ should work His miracles before "a committee of physiologists, physicists, chemists, and persons trained in critical history." Mr. Prentice has done the American public excellent service by unmasking the "devout and unctuous atheism" of Renan, by quotations from his untranslated works, showing his denial, not only of miracles, but also of creation, the personality of God, Providence, and immortality. Let those who have been fascinated by this rhetorical charmer, read this paper before they are slain by the deadly poison concealed under his fangs. The *Quarterly* would be enriched by more frequent contributions from the same pen.

Art. 23, "On the Power of Mind over Nature," is by Prof.

B. F. Cocker, D. D. Defining Nature as the empire of mechanical necessity, to which mind is supernatural, the learned Professor shows the influence of mind over the physical geography of the globe, its chemical, electrical, and vegetable forces, the instincts and habits of animals, and the physique of man. The marvelous cures wrought by the power of the imagination we receive with some abatement. This paper will be read eagerly by the lovers of natural science—a class rapidly increasing.

Art. 3d, "Holy Scripture a Divine Inspiration," is translated from the German by J. F. Hurst, D. D. We sat down to this article with the mental inquiry, "Can anything orthodox come out of Germany?" We arose, exclaiming "there is hope for the land of Luther." This unknown German writer, assuming that the Holy Scriptures are self-supporting like the heavens, shows that not the Bible, but faith, needs props to sustain itself. He finds the cause of modern infidelity in the fact that revealed truth has become so widely diffused among enlightened people, that many believe that they find in their own consciousness all the religious and moral truth which the Scriptures contain. The author makes a very skillful use of this assertion of the modern skeptic, by showing that the truths of God's word cannot be repugnant to reason if they are so easily mistaken for the dictates of reason, thus capturing the enemy's guns and turning them against his own batteries. He maintains that not merely the import, but the words, of the Holy Scriptures are inspired. The whole paper is elaborated with German thoroughness, and is rendered into good English.

Prof. A. Schuyler, M. A., contributes the 4th paper on "Mathematics as an Educational Instrument." After a conspectus of the various departments of pure and mixed mathematics, the writer constructs a plea for this science as an educational instrument, and answers in detail Sir Wm. Hamilton's arguments against the utility of this study in developing the mental powers. His reasoning, if not as cogent as that of J. Stuart Mill in his reply to the same writer, is more respectful to his antagonist, whom Mill accuses of ignorance of the first principles of mathematics.

Art. 5th, "The Bible better than the Ecumenical Council," is the timely theme on which a Christian lawyer, E. L. Fancher, discourses. We like to read lay sermons, especially when the Bible is the text. This is the infallible standard of religious truth, not the solitary human intellect, nor an assembly of "spirits hot with contention, heady with argument, uncomposed by solemn thought, or ruffled by the course of temporal interests, where honors, gifts, and immunities are offered and accepted as the price of an episcopal vote." The contradictions of former councils are held up in contrast with the "sure word of prophecy." Yet general councils are not indiscriminately condemned, but those of Nice and Chalcedon are commended, not because of the authority of their decrees, but their conformity to the word of God. There never was but one inspired council—the first ever held in the Church—that of the apostles and elders at Jerusalem, of which Peter was a humble member and not the presiding head. The assembly now at Rome "is in no sense entitled to the appellation of Ecumenical."

The 6th paper is from the pen of Rev. F. G. Hibbard, D. D., on "The Twenty-second Psalm, as illustrating the subjective Method of Christological Revelation." The article is a learned and minute exegesis of this Messianic Psalm. From the beginning to the end of this wonderful Hebrew poem, the voice of the Man of Sorrows wails. It reads like a leaf torn from one of the four Gospels. The writer shows that he possesses, in large measure, the hermeneutic gift.

The last article is from the pen of a veteran contributor, Prof. Tayler Lewis, and is entitled "Inspiration of all Scripture." His scholarly exegesis of the much disputed text, 2 Tim. iii. 16, is not only a valuable contribution to sacred philology, but is, in our opinion, decisive of the point in controversy. "All inspired Scripture is, therefore," (on that very account or by reason of its being inspired), "profitable for teaching," etc. The universality of the inspiration of the Holy Scriptures is assumed, in order to assert the universality of the profitability. "It is not meant that all has equal value, but that all is equally the word of God." He rejects the theory that parts of the Bible are inspired in a higher, and other parts in a lower sense, holding to the doctrine of verbal inspiration, and eloquently maintaining it, even in the mention of "the cloak left at Troas."

This number of the *Quarterly* contains the usual excellent digest of Foreign Religious Intelligence, Synopsis of the Quarterlies and Book Table. In the latter we are glad to find a word of commendation for the Alumni Record of the Wesleyan University, published by that enterprising and generous son of his Alma Mater, Orange Judd, esq., who has shown himself "not merely a grateful son, but a large-minded benefactor."

THE MAINE GOVERNOR ON THE MAINE LAW.

The words of no Governors to-day are of equal importance on the question of Temperance with those of Massachusetts and Maine. Their States are the most advanced of all others in their treatment of this question. Their position is of great interest and importance. The words of their Executives are of deepest value, as signs of the political status of this reform. We gave those of Gov. Claflin last week. Gov. Chamberlain speaks more at length, but less to the point. He spends much of his space in defending himself against personal attacks, and uses retorts that had been better omitted. The men who speak warmly of him are among his most sincere admirers for his national career. They felt he was wavering in another field, and the warmth of their devotion was shocked

by the seeming surrender. Their ardor rallied all the more as they had been the more zealous in defense of his general career. Personalities are out of place everywhere; nowhere more so than in an Executive document. His words are lengthy, but the importance of the question demands their publication. They are as follows:—

"It is proper that I should inform you that there seems to be a general falling off in respect for our liquor laws. The enforcement of these laws comes in no manner within the power of the Executive. It very properly devolves upon municipal officers, and the degree of their zeal and efficiency is measured by the prevailing local sentiment. It is not an unreasonable theory that the State should secure the even and impartial execution of her laws throughout her jurisdiction. So far, probably, all good citizens would agree; but the erection of a special police for the purpose mainly of enforcing the liquor law beyond, certainly, if not against, the wishes of the municipalities, has been urged by some as a proper measure, and proclaimed by a few as a test of allegiance to the cause of Temperance. But in a government like ours, one of the most delicate things which a State could be called upon to do is to invade the ancient rights and dignities of towns, which the historian and statesman know, are at the foundation of our liberties. It is still more difficult when the issue is upon a contested question of social ethics, or public morals, on which even good men might be divided, and bad men find pretext for giving the most dangerous passions way. The antagonism to excessive measures is likely to react against a virtue which all good citizens hold high.

"Unfortunately we have made the experiment our own; and the salutary lesson to be learned from it may warrant me in taking public notice of it here.

"A principle prized by all was arrogated by a few, and made the placard if not the watchword of a political organization. The result, as might have been expected, was to give to a worthy and a sacred cause the appearance of defeat. The cause has suffered, but should not be held to blame. Its very virtue was its misfortune. The strong hold which it had upon the hearts of the people was the occasion of its being seized upon to cover sinister intentions. Various elements of disaffection availed themselves of the confusion which their error had raised, and rallied in a strange companionship, under a banner which had never been so interested to them, and which lost its consecration by their laying on of hands. The elements which conspired in this movement, and the animus which impelled it, appear to have been as well understood by our people as to require no analysis by me. 4,700 voters in a total of nearly 100,000 after the unparalleled results of that campaign, prove that whoever else voted that way, the Temperance men of Maine did not. They answer to a longer roll-call. They muster a nobler host. The people of this State are a temperate people, and 'in favor of Temperance.' If that can mean anything more. They are also a manly people. They do not fear to express their opinions, nor shrink from espousing any just cause. What they desire of right or expedient in their laws, they will in their own good time and way have for their support. They are contrary to their best judgment, and consequent upon their good nature alone, cannot be expected to receive their hearty moral support, or be productive of real good. It is a sad day, however, for the welfare of this State when a rash measure must be adopted, simply because no one dares for a moment to question its expediency, lest its champions should taunt him with infidelity to a crowd of mischievous and chosen apostles, and anathematize him in the name of a power which they have usurped.

"Gentlemen, I yield to no man in respect for the rights of minorities. This is the glory and nobility of liberty. Men may vote as they please, and be protected. They may do and say what they please, perhaps; but not without being held responsible for the abuse of the privilege. If I may be allowed the opportunity to advert to matters which, although of a personal nature, yet in their effects rise to the dignity of a public consideration, let me here deprecate the practice so recklessly resorted to in the last campaign, of aspersing the motives of official conduct, and of misrepresenting private character for political and sinister ends. So far as these efforts were successful, I fear they did no good to the cause of Temperance, or to the young men of Maine. It is a regard for their welfare and solicitude that those who have followed me on other fields may not be seduced to wrong ways, by the false fancy that they are following me still, that I ask you to let me lift my standard for a moment, that they may see where I am. Let them see that the record that the record of loyalty is in the hands of the law, and that I shall not seek safety in the line of the enemy to escape the mutinies of the discontented, more anxious for their own way than for victory; nor turn back to camp because some raw recruit on picket, with the impetuosity of terror, unable to discern front from rear, or friend from foe, shrieks at me for the counter-charge.

"Let us not, however, in our scorn of hypocrisy, or resistance to ill-judged or encroaching measures, be forced into a seeming antagonism to virtue, and to those who love and labor for its cause. But rather with cool brain and steady nerve, summoning all the agencies of good, whether of heart or hand, go on to practice and promote the things that are honest, and pure, and of good report. Those who join wisdom with zeal to promote virtue among the people, will labor to nourish a right public sentiment, as well as to secure punitive enactment. Some margin must always be left for differences of moral sentiment. Otherwise we might break down the public conscience. For one, however, I do not object to a law's being somewhat in advance of public opinion—that is, more stringent in its provisions than the people really like to obey. The requisition of even an impossible virtue may avail for good. Its broad, high aspect may strengthen and hold up some that would otherwise fall before the influence of bad surroundings, and the terrors of its penalty might cool the recklessness of some who would not be restrained by milder persuasions. But when a law is widely different from the people's judgment, and provokingly contrary to their wishes; then, instead of expecting it to go on crushing its way like an unrelenting law of the universe, it would be better to look for one that takes some cognizance of human conditions, and reach out a hand that will meet half way the trembling instincts of good. Indeed it may be said that wisdom consists in seeing the practical points of contact between the abstract and the human right. For the human law is not as the divine. That declares the ways of absolute justice and the inexorable Right. But the object of the human law is to protect individual rights so that every man may be free according to his own conscience to work out his obedience to the higher. Any law, therefore, which proposes to abridge personal rights, should be ventured upon with the utmost caution, and administered with the widest charity. There are other things to be thought of besides restraining men from the use of intoxicating drinks, though this be a parent of crime, and begets monsters from which all the good avert their faces, and seek to save their fellows; yet we must not expect that it can be wholly subdued and driven from among men. The laws against intoxicating liquors are as well executed and obeyed as the laws against profanity, theft, robbery, or murder. Even if they are executed, they will not avail to extinguish crime, nor banish evil from the hearts of wicked men. These are questions which go to the foundations of society. We must consider what can be done. Restraint and intimidation as much as you can by law; it is only by the Gospel still that men can be converted from evil.

"I see no reason why measures for the promotion of Temperance should not be approached as calmly, and, if need be, as boldly, as any other question of so much moment. Nay, it is such questions as these, most of all, which demand the full measure of your wisdom, your candor, and your courage."

There are merits and defects in these remarks, apart from the personal defect we have noted. They declare a decline in public fervor in the execution of the law, protest against the constabulary as an infringement on personal right, oppose with great warmth a Temperance party, affirm in eloquent terms the reasonableness of having a law in advance of public opinion, declares that the non-execution of the law is no proof of its valuelessness, and dwells on semi-modification—an offset to its previous declarations. They are glooms in the oration, and the general coloring is not very cheerful. It created applause from our enemies in the legislature, and grief in the hearts of our friends.

It is clear from this document that the men who organized Temperance political action in that State were far from wrong. They are more hopeful and jubilant than the Governor. They are not inconsistent. And though the battle may be long, and the victory distant, every effort, more or less advanced, will help on the glorious work. Our Governors of to-day are not unlike, in position, those good Governors a generation ago, such as George N. Briggs, whose earnest words for Anti-slavery helped to educate and uplift the people, and who, though they declined to put their words into political and party forms, were the fathers of the Andrews and Hamline that made their teachings politically and nationally triumphant.

EDUCATIONAL.—The Northwestern University has secured an admirable library, through the gift of L. L. Greenleaf, esq., of Evanston. Mr. Greenleaf is a native of Massachusetts, and connected with the Baptist society. This donation is thus described by President Haven, in the *Northwestern Advocate*:—

"Through the liberality of Luther L. Greenleaf, esq., of Evanston, the University is about to secure the large and very valuable library of the late John Schultze, Minister of Public Instruction in Prussia. That gentleman was, during his long life, an enthusiastic collector of books, and recently offered his excellent library of twenty thousand volumes for sale, which has been purchased for the Northwestern University. 'Schultze's labors, as one of the organizers and promoters of higher education in Prussia, gave him an interest in all the departments of general learning. His library corresponds with his comprehensiveness. Having had charge of a gymnasium, or college, for some years, and having been Professor of Comparative Philology, his book-shelves were stored with the best works in various languages. Philosophy, poetry, history, mathematics, art, are all represented. There is a large number of valuable monographs, difficult to be replaced, and rare and esteemed editions of standard works. The books are generally bound in half calf, and make an excellent appearance.' The library is very properly to bear hereafter the name of the generous donor, and hence will be called 'The Greenleaf Library.'"

Rev. James Lynch, Secretary of State for Mississippi, has the largest majority of any one on the State ticket. He ought to have been elected Senator. Probably he chooses to be made a Bishop. He may earn that dignity. If we take the most popular man we have in the South, it will be hard to match him. May the Lord keep him holy, humble, and successful in the great duties and dignities that come upon him.

Rev. Charles Lowe, the zealous Secretary of the Unitarian Association, declares, in *The Monthly Review and Religious Magazine* that all his efforts in regard to the *Old and New*, and all the actions of his associates, are to make it a denominational monthly. He and his have undoubtedly succeeded, the first time trying. It is a very denominational magazine.

The Orthodox and heterodox lectures began together last Sabbath in this city. President Harris, of Bowdoin, discussed "Christian versus Natural Progress," in Dr. Webb's Church, and Mr. Weiss, discoursed on "Nature," at Horticultural Hall. The latter was less profane than usual; the former was able and excellent. It was redelivered on Monday, at Freeman Place Chapel, to a large clerical audience. The list of speakers in this course has been advertised in our columns. All who can, should hear them.

At the last Quarterly Conference of the Winthrop Street Church in this city, the pastor, Rev. A. McKeown, reported that during the two years and nine months of his pastorate, 120 had professed conversion, 114 of whom he had taken upon probation. He had received into the church, by letter and profession, 147; so that notwithstanding the 100, nearly, set off to form the new church, and other removals and deaths, the old society would enter on another ministerial term with undiminished numbers.

Mrs. Grant's death, at the Worcester depot, by getting out of the cars, should lead the roads to the British custom of locking the cars. There is no other way of perfect safety.

MOTES.

The Herald of Zion, published as a semi-centennial contribution to the exercises of the Dover M. E. Church, and edited by J. Grimshaw, contains a good sketch of the history of that Church. The first class was gathered in 1819, under Rev. John Lord. John Adams, known half a century ago as "Reformation John," was a frequent laborer in this vineyard. The first Conference minister was Rev. Jotham Horton, who was stationed there in 1823. Mr. Maffit was his successor, who was very successful. Hundreds joined the Church under his labors. Rev. Benjamin Hoyt, now the oldest itinerant preacher in New Hampshire, followed, and organized the Church under the laws of the State, it having then a membership of 340, a few more than it has to-day. A secession occurred in 1843, partly on slavery and partly on music; the latter has caused more disturbance in the Church than the former. Will its troubles ever be as completely put out of the way? Its other well-known preachers, Dow, Kelly, Stubbs, Buckley, Jasper, and others find honorable mention. The paper justifies its name in this complimentary manner:—

"The last reason is one which has some weight with us in our choice of name for this sheet. *Zion's Herald*, our beloved New England Methodist paper, in our view, stands A 1 among its fellows. We admire its thoroughness on all reforms, its genial spirit and its pluck; hence the name of this, our child of a day."

This journal of a day will be likely to outlive many a more pretentious sheet, and somebody in Dover, a century or two hence, will draw from their ancestral archives a copy of *The Herald of Zion*.

The Woman's Journal appears, in Boston, in as fine a style as the woman herself usually does. It is handsomely gotten up, and filled with able papers on the general subject of woman, and the especial on that of the ballot. Mrs. Livermore is editor in chief. Messrs. Higginson and Garrison, Mrs. Stone and Howe, assistants. It would be better if some names of a more orthodox cast were added to the list as editors or contributors. Such, we understand, is to be the case. The papers are solid and weighty. The writers are of large experience, the cause worthy. We wish it abundant success.

The Mail is a new sixteen page quarto, issued from St. Louis, with Rev. Dr. George as editor. It has a strong list of contributors. It is zealous on Temperance and Sunday-schools. We hope it will flourish, though not at the expense of *The Central*; for no paper, in the Church or out of it, is more ably conducted than *The Central*. It is up with the hour on every question; able, catholic, progressive, Methodist. Independent Church journals should be planted, if at

all, in unoccupied centres. At New Orleans there is room, hardly at St. Louis. Yet as these rival sheets often stimulate subscriptions to each other, so, perhaps, this bright journal may not only live itself, but increase the life of its elder and legitimate brother. Success to all good causes, wisely planned.

We sometimes receive criticisms for articles in other journals, as well as in our own. We prefer that the writers should express their own views.

PERSONAL.

Dr. Roberts, the well-known local minister of our Church in Baltimore, died last week. He was highly esteemed of his brethren.

Rev. N. Bemis has been presented with \$100 by his charge in Dorchester.

We learn that Rev. John Broadhead was not Governor, but Representative to Congress. He was offered the governorship, and could have been elected, like another Methodist preacher of that State, but like him, contented himself with the higher place of Presiding Elder.

D. S. King, esq., has been successful in establishing the first free school of deaf mutes, ever founded. It was organized by this city last year. On retiring from the Board, the Committee acknowledged the indebtedness of the city to him for this service, in just resolutions of thanks. He also secured the appointment of Miss Smith, daughter of J. B. Smith, esq., as a teacher. Though a graduate of the city Normal School, her complexion was an offense to some, it being of the Bible sort of beauty, which of course, to Bible-lovers, is the most beautiful. These are two honorable events in his public career.

Senator Harlan, like most public men, is exposed to malicious assaults of petty pigmies. Some such, bearing on his official career, have lately been put in circulation by *The Cincinnati Gazette*. *The Washington Chronicle* examines all the slanders and amply refutes them. No man's record is clearer. It is a shame that such unjust aspersions should be cast on most honorable men, but this is apt to be the reward of position. He will outlive and outshine all such clouds of slanders.

Hon. Mr. Revels, a gentleman of color, is elected Senator from Mississippi. There will be revels when he reaches Washington. What will his fellow citizen, Jefferson Davis, say to that? Surely God is great. He putteth down one, and setteth up another. He casteth the mighty from their seats, and exalteth them of low degree. Praised be His name.

The Methodist Church.

MASSACHUSETTS.

DEDICATION OF THE BOSTON HIGHLANDS M. E. CHURCH. On Thursday evening, 20th inst., the new church erected by the Boston Highlands M. E. Society, was dedicated to the service of Almighty God. The weather being favorable, every inch of space was occupied, and many failed to secure even standing room. This edifice is on Warren Street, a few rods above the site of the old church that was burnt near two years ago, and not far from the new Winthrop Street church. It is a plain but neat wooden building; the audience room will seat five hundred, and is furnished with green cushioned settees. The walls and ceiling are pure white, or what is called hard-finished, giving, with the fresh colors of the carpet and cushions, a very cheerful and pleasing aspect to the interior. A rich black walnut desk is placed before a Gothic recess or chancel, and the platform is furnished with three handsome chairs. The building is well lighted by lozenge-shaped stained glass windows. It has one gallery at the end, with sliding doors above and below, making, when needed, two fine class, or ante-rooms.

The very beautiful and valuable clock was the gift of Dr. Donald Kennedy, who has well earned the reputation of being the friend of Methodism. The whole cost of this erection, including land, will be somewhere about \$17,000. The designs were by Mr. Henry G. Wetherbee, and the builder is Mr. C. H. Blodgett. Its erection was commenced about the 1st of August last, and consequently it has been scarcely six months in course of construction. On the 1st of April last the society numbered seventy members; it now has 140; the Sunday-school has also doubled, having at present some 220 pupils. Within the year, there have been sixty conversions, and the good work is still vigorously progressing, and every department is in a healthy and active condition.

The services on Thursday evening were very interesting. The address to the congregation was made by Rev. Mr. Dinger; the Scripture lessons read by Rev. Mr. Hanaford, prayer by Rev. F. K. Stratton of Melrose. The sermon was by Rev. W. F. Warren, D. D., from St. John iv: 23, "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." It was a noble and luminous presentation of the elements of true worship, closing with a blessed assurance that the hour is coming when all the jangling discords of creeds and sects shall be made harmonious and sweet by the unifying influence of God's grace. After the sermon, a psalm was read by Mr. John G. Cary, the congregation responding, after which the church was presented by the trustees, and the declaration and prayer of dedication made by the pastor, Rev. I. J. P. Collyer. The hymns, the 96th and the 968th, were well sung by the choir and congregation. Benediction by Dr. Warren, and the doxology by the choir and congregation closed the service. It was announced that for the present the seats would be free to all.

CHATHAM.—The Methodists in Chatham had a very pleasant Christmas, and made their pastor and Sunday-school superintendent correspondingly pleased with liberal donations. Watchnight was the occasion of solemn and deeply interesting services. And the week of prayer was observed in a series of union prayer-meetings of the evangelical churches, with gratifying results.

A very deep and general interest has been awakened in our schools, and some thirty are believed to have been hopefully converted. The most of our teachers manifest a hearty spirit of co-operation and still larger results are sanguinely anticipated. Our union meetings still continue with growing interest, and we are laboring in hope for a very general and powerful work of grace throughout the community.

REOPENING OF THE SOUTH STREET CHURCH, LYNN.—The South Street Methodist Episcopal Society, having completed improvements upon their house of worship, it was formally reopened on the afternoon of the 21st, with religious exercises. The house was erected in 1830, and has therefore had forty years' existence in this thriving city where Methodism made its first New England lodgment, and has ever maintained a strong relative position among the religious denominations. The improvements, which consist of a recess extended in the rear of the church to admit the transfer of the organ to a position behind the pulpit, new platform-pulpit, altar, carpets, cushions, furniture, paper, and thorough painting within and without, cost about \$4,500.

The exercises of the occasion were participated in by Rev. D. Richards of Watertown; Rev. J. C. Smith, of St. Paul's Church, Lynn; Rev. D. H. Ela, of Common Street; Rev. T. J. Abbott, of Swampscott; Rev. S. B. Sweetser and the pastor. The sermon was by Rev. F. H. Newhall, of Middle-town.

TAUNTON.—Rev. L. B. Bates writes: "The First M. E. Church of Taunton is enjoying the outpouring of the Holy Spirit. Jesus is with us to save. A deep religious interest pervades the community. Since the week of prayer, 20 have come over on the Lord's side, and we believe that the good work has only begun. The battle grows warm every hour, but the great Captain of our salvation leads us on, and he has promised us the victory. All glory be to His name."

MAINE.

SACO.—Rev. C. J. Clark writes: "We have been holding extra meetings at the School Street M. E. Church, Saco, during the past few weeks, and our efforts have been attended by the blessing of God. Twelve have been converted and have united with us on probation, some are earnestly seeking, and we are encouraged to believe that the good work will continue."

"On the evening of Friday, Dec. 31st, on our return from a social visit, we found the parsonage brilliantly lighted and the sound of merry voices issuing therefrom. They were not strangers who greeted us on our entrance, but we were never more effectually surprised than by meeting so many friends on this occasion. After a few hours spent in pleasant greetings, conversation, and singing, and partaking of the good things that were bountifully provided, our friends departed, leaving many valuable tokens of their good will, which we highly appreciate."

MONROE.—Rev. M. G. Prescott writes: "The work of the Lord has been somewhat advanced. Previous to the Northport Camp-meeting, some of the good brethren with myself, went down to the camp-ground, and erected a substantial board tent, 14x30 feet, with a good chamber to be used as a sleeping apartment, thereby affording better opportunities for social meetings."

"There have been several conversions, and many believers renewed in heart, are rejoicing in perfect love, and a full and free salvation."

"Two have been baptized, and six have joined the Church. Several others are candidates for baptism and full membership. There is, on a part of the charge, a very good interest manifested. Some have risen for prayers, and the good Spirit seems to be at work among us."

HOGDON'S MILLS AND BOOTHBAY HARBOR.—The Methodist is the only church in Hogdon's Mills. A debt of between three and four hundred dollars has been on the edifice, and an unsettled account of some two hundred for repairs has been paid and settled.

The new church edifice at Bristol Mills, East Maine, was dedicated on the 27th of October last. Sermon by our P. E., Rev. C. B. Dunn.

It is a very neat, suitable house for the place, and is said to be the easiest house to speak in on the Rockland District.

Credit is due Rev. Josiah Bean for the energy and enterprise that produced the new house. The old house, nearly a hundred years old, if not in fact, certainly in fashion, which stood on a high hill, as near the "temple built without hands" as was possible, was taken down and rebuilt on a most eligible spot. Old Bristol, among the oldest Methodist churches in Maine, now worships and rejoices in the new "temple" more beautiful and glorious than the old one.

NEW HAMPSHIRE.

Bow.—Rev. F. W. Smith writes: "A very interesting work of grace is in progress, here, under the labors of Bro. Taylor. A little while ago this place seemed like the wilderness, and truly a solitary place, but since the Epping Camp-meeting, God has signally blessed this place with an outpouring of the Holy Spirit. Nearly one hundred souls have manifested a desire for salvation, some seventy of which have found peace in believing."

TROY CONFERENCE ITEMS.

Rev. B. Pomeroy, whose serious illness was noticed in THE HERALD some months since, has recovered and is at work again. For the encouragement of the desponding, he has written out some of his experiences during his sickness, and published them in a tract of twelve pages, bearing the title "Near the Gates of Death."

Two churches were reopened on the 13th of January; one at Galway, N. Y., and one at Dalton, Mass. Dr. Peck preached the opening sermon at the latter.

The new church at Burlington, Vt., the seat of Conference next session, will be dedicated on the 20th of March.

NORTH CAROLINA.

Rev. Geo. Newcomb of Beaufort, writes: "The good work prospers. When I began here two years ago, I had only 137 members, and those in the town of Beaufort. Now my circuit extends 25 miles, have six preaching places and about 550 members, built two churches, one valued at \$225, the other at \$450, all paid for by the people, either in money or labor. Christian love and harmony prevails, and the prospect is good for yet a greater work. The Lord be praised, and to Him be the glory." "I am now teaching the Normal School, so called, in Beaufort; it is of the grade of one of our grammar-schools. This, with the church, keeps me pretty busy, and it enables me to forward the \$400."

MISSIONARY LECTURES.—The Rev. D. D. Lore, D. D., editor of the *Northern Christian Advocate*, will deliver a course of four lectures before the students and friends of the Boston Theological Seminary upon the following topics:—

1. The Ground of the Universality of Christian Missions.
2. The Nature and Methods of Personal Work in Missions.
3. The Call and Qualifications for the Work.
4. The Lights and Shades, or Successes and Reverses of the Work.

To accommodate the public, these lectures will be delivered in the vestry of the Bromfield Street Church at 12 o'clock, on Monday, Tuesday, Wednesday, and Thursday, Jan. 31st—Feb. 3. All friends of the cause are cordially invited to attend.

W. F. WARREN.

OUR TRACT WORK.—The first quarterly meeting for 1870 of the Board of Managers of the Tract Society was held January 12th. Officers were elected as follows: Bishop Morris, President; the remaining Bishops, with S. A. Purdy, M. D., and Hiram Merritt, Vice-Presidents; D. Wise, Corresponding Secretary; D. Denham, Jr., Recording Secretary; John Latham, Treasurer; M. D. C. Crawford, T. Carlton, D. Wise, W. H. Dikeman, S. J. Goodenough, T. A. Howe, Ira Perego, Jr., S. D. Brown, and E. G. Andrews, Executive Committee.

The grants for the year, so far as returns have come in, were \$11,352. The experiments thus far made show it to be very doubtful whether colportage can be made self-sustaining in our Church. If maintained, it must be done in part by special donations for that purpose.

The circulation of the *Good News* reached a maximum of 79,000 during the year.

A very interesting letter was read from Germany, showing that the tract work is actively prosecuted in that important country. Several new tracts and books have been printed there during the year. Since 1850 our tract house in Germany has distributed 6,735,404 tracts, 623,200 illustrated handbills, and 1,723,747 children's tracts.

To aid in the continuance of this successful work the Society appropriated \$1,000 currency for the present year.

ANNUAL MEETING OF THE SUNDAY-SCHOOL UNION.—The annual meeting of the Sunday-school Union of the Methodist Episcopal Church was held at the Mission Board Room, 805 Broadway, on Friday, January 14th. E. H. Brown, esq., First Vice-President elect, occupied the chair. Prayer was offered by Rev. Dr. Butler of the New England Conference, one of the Secretaries of the American and Foreign Christian Union. There was a larger attendance than usual, and the annual reports of the executive officers were listened to with marked interest.

The report of the Corresponding Secretary, Rev. J. H. Vincent, presented the following figures: Present number of schools, 16,193; officers and teachers, 192,869; scholars, 1,170,219; volumes in libraries, 2,735,307; Bible classes, 25,196; expenses of schools this year, \$435,369; conversions, 41,438; raised for S. S. Union, \$20,655. The advance in the work of the Union during the last ten years is indicated by the following figures:—

Increase of Schools.....	3,284
Increase of Officers and Teachers.....	42,533
Increase of Scholars.....	423,016
Total expenses of schools.....	\$2,581,297
Total number of conversions.....	272,550

CURRENT NOTES.

Metropolitan Church, Washington, is crowded at every service.

Nine hundred and twenty-five have been added to the Church in the North Carolina Conference, last year.

The Halifax *Provincial Wesleyan*, comes out in new and handsome type. Dr. Pickard has made a vast improvement in this journal.

There is a good religious interest in Eighteenth Street Church, New York city.

A protracted meeting is now being held in Centenary Church, Long Branch, New Jersey.

In Quakertown, N. J., over eighty persons have professed conversion, and the work is still going on.

Rev. P. D. Lipscomb, forty-seven years a member of the Baltimore Conference, died on the 4th.

With scarcely an exception, the Methodist Churches of Washington have enjoyed unusual prosperity the present Conference year.

The East Washington Church, Rev. W. H. Holliday, is the largest in the city.

On Monday, January 3d, Trinity Church, Providence, paid off the last dollar of a debt of \$12,000, and took up the mortgage.

The Methodists of Saratoga Springs have purchased a fine lot for a new church adjoining their present one, for \$12,000.

Wesley Chapel, Washington, was reopened on the 9th, Bishop Ames preaching.

Rev. J. W. Langley, of Union Church, St. Louis, will return to the East in the spring, owing to the feeble health of his wife.

There is no congregation in the land that cannot do something in aid of the Church Extension Society.

The North Carolina Conference voted unanimously for Lay Delegation.

Bishop Scott occupied the pulpit of the Amos Methodist Episcopal Church, New Orleans, on Sunday, January 9th.

The collection taken for Church Extension in Bedford Street Church, New York, two Sundays back, amounted to \$1,000.

The brethren of Havre de Grace, Maryland, are making preparations for the "National" camp-meeting to be held in that State.

Extra services are being held in almost all the Philadelphia Methodist churches, with glorious results.

The Methodists in Chicago are purchasing new church lots, thus anticipating the growth of the city.

Methodism first made its advent in Dover, N. H., in the year 1819, in the house of John Lord.

There is an extensive revival of religion in the M. E. Church at Lyman, N. H.

The anniversary of the Historical Society of the Pennsylvania Conference, will take place at Pottsville, on the 16th of March, when the Conference will be in session.

In the revival in M. E. Church at Marella, Erie County, N. Y., some of the most prominent men in the community are among the converts.

The Church at Windsor, New Jersey Conference, is being visited with a very precious revival, in which over fifty have professed conversion.

The new M. E. Church in Albany, N. Y., is described as the neatest and, with one exception, the best looking M. E. Church in that part of the State.

Methodism in the United States comprises a membership of 2,337,518, and an itinerant ministry of 14,076. The aggregate in all lands is 19,251 ministers and 3,453,847 members.

Only two or three members of what was the Congregational church of Middlesex, Vermont, remain. In the house of worship, owned and once occupied by them, meetings are now held alternately by Methodists and Unitarians.

The revival at Rondout, N. Y., continues with increased power. Up to the 13th instant three hundred and thirty-five conversions had occurred, and two hundred and seventy-five had joined the Church on probation.

The paper for the colored people of the South, promised for some time, has now become an established fact. The initial number has made its appearance. It hails from Memphis, and Rev. S. Watson is editor.

The Church Extension Society has, since its organization, received and disbursed by donations and loans, \$200,000, in the use of which it has aided over three hundred churches in various parts of our common country.

"Peace," says the *Provincial Wesleyan*, "prevails within the British Wesleyan borders; and a better feeling now prevails between the different British branches of Methodism than perhaps ever before. The Foreign Mission cause has been well sustained; and the Home Mission is proving a grand success."

At the recent annual meeting of the Board of Managers, Trustees, and Contributors to the Home for the Aged of the Methodist Episcopal Church in Baltimore, it was reported that thirty thousand dollars have been realized from all sources. General Berry occupied the chair.

At the recent session of the Montgomery Conference, held at Union Springs, Dr. S. K. Cox, Rev. F. L. B. Shaver, Isaac Spangler, M. D., and J. M. Scott, offered themselves as ministers and members from the Methodist Protestant Church to the Methodist Episcopal Church South. They were cordially received.

There is a great scarcity of ministers to supply the work in the New England Conferences. In the Providence Conference forty-six appointments "to be supplied;" in the Vermont, thirty-two; in the New England, thirty-one; in the New Hampshire, twenty-four; in the Maine, twenty-four; in the East Maine, twenty-two—making one hundred and seventy-nine.—*Home Journal*.

The M. E. Church in Paulet, Vt., under the pastoral care of Rev. O. Gregg, is enjoying a gracious revival of the work of God. Thirty-seven (37) have already united with the Church on probation. Rev. J. W. Mudge of Providence, R. I., has rendered efficient service to the church and community. He goes next to Castleton, Vt.

There is a glorious revival interest in Central Church, Lowell, Rev. W. C. High, pastor, where Rev. John Allen has been laboring for two weeks. Fifty have professed conversion, among them eight men and their wives. Meetings are held every afternoon and evening, with a crowded attendance. The afternoon meetings are peculiarly sweet and spiritual.

The membership on the various missions (174 in number) of the Wesleyan Methodist Church in Canada embraces 4,113 Indians, 237 Germans, 53 French, 14,497 on the Domestic Missions, 35 in Red River and the Saskatchewan, and 156 in British Columbia—making a total of 17,091 in Church fellowship. These are supplied by 136 missionaries, besides which there are on the Indian missions 15 interpreters, 16 day-schools, and 16 teachers—making a total paid agency of 223.

Clark Street Church, Chicago, the seat of the last General Conference, is in the third story of a business centre, known as "Methodist Church Block," without any exterior sign of a church edifice. The church authorities are determined, in order to make this church a power for good in this business part of the city, to place large signs on the building, and erect great lamps, with appropriate inscriptions, so that by day and night strangers may find their way to this house of God.—*Pittsburg Advocate*.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

THE AMERICAN BOARD.—The January number of the *Missionary Herald* contains the annual survey of the missions of the Board, which is exceedingly encouraging. It says:—

"The year has been one, to say the least, of general, well sustained progress in the mission fields. There have been trials,—in Western Turkey, very sore trials,—but the addition of 1,000 members, by profession, to the mission churches; decided progress in nearly all the missions, in the very hopeful work of developing native talent,—raising up, in the mission schools and seminaries, efficient and acceptable pastors, preachers, and teachers; marked progress also in the direction of self-support and of missionary effort among the churches—in the development of a self-sustaining, self-propagating Christianity, of self-governing churches, with a working Christian spirit; a state of things in Syria which leads the mission to say, 'there has never been a brighter day in the history of the Syria mission than the present'; such openings in Persia, among others than Nestorians, and such a change of present and prospective plans, as call for a change of name, so that there is to be no longer a 'Nestorian Mission,' but a 'Mission to Persia'; the sending out of so considerable a number of new laborers; the going forth of a brother, beloved for his own sake and beloved for the fathers' sake, to commence a new mission in Japan; the liberality of the churches at home towards the Board, and the progress of the movement connected with Woman's Boards of Missions; all these are among the things which cheer, and call for gratitude."

The following returns include a summary of the year's operations of the missions of the Board:—

Missions.....	18
Stations.....	102
Out-stations.....	589
Ordained Missionaries (3 being physicians).....	143
Physicians not ordained.....	8
Other Male Assistants.....	4
Female Assistants.....	199
Whole number of laborers sent from the country.....	357
Native Pastors.....	106
Native Preachers and Catechists.....	285
School Teachers.....	395
Other Native Helpers.....	224-931
Whole number of laborers connected with the Missions.....	1,338
Pages printed.....	15,957,641
Churches (including the Hawaiian).....	259
Church Members.....	2,738
Added during the year.....	1,038
Training and Theological Schools.....	16
Other Boarding Schools.....	19
Free Schools (omitting the Hawaiian).....	478
Pupils in Free Schools (omitting the Hawaiian).....	13,479
Pupils in Training and Theological Schools.....	483
Pupils in Boarding Schools.....	68
Whole number of Pupils.....	15,491

MADAGASCAR.—There is scarcely an instance of the more signal triumph of Christianity since the Apostolic age, than in Madagascar. We read of what the Lord is doing there with wonder and surprise. *The Foreign Missionary* contains the following, showing how the Queen became a Christian:—

"The most important matter I have to communicate this month is, that the Queen and Prime Minister were baptized by Andriambelo. A large number of the leading officers were present, and the fact was made as public as possible. On the Friday evening before baptism was administered, Andriambelo and Rahanamy—one of the pastors at Antsirany—were sent for to converse with the Queen and Prime Minister, and to examine them as to their belief in the Saviour, and their reasons for wishing to be baptized; and their answers, Andriambelo says, were very satisfactory. In conversation she told them that in former years, when she was still a girl, one of the former mission preachers, at present co-pastor in one of the churches, was appointed to teach her reading and writing; but he being afraid of the Queen, did not say a word to her about the Saviour or the Gospel. Her late brother was at that time acquainted with Andriambelo, one of the four who were afterward burned at Antsirany, and he used to receive visits from him. This man, Andriambelo, took occasion to speak to the young girl about the Saviour, and the salvation of the soul. And this, the Queen says, was her first introduction to some knowledge of the Gospel."

The Prime Minister also states that, during the same days of darkness, he received a copy of the Scriptures from one of the last martyrs—Razafinarina—and that he used to keep it hid within the court-yard, in a part of the inclosure where the Queen kept her fighting bulls. The ways of God are wonderful,—and are not the people of the island now reaping fruit from seed then sown in tears?

A STRIKING FACT.—Of the 655 ministers that entered the ministry of the Methodist Episcopal Church the last year, not one of them went to the heathen world. Here is a fact for the Church worth considering—it is startling. Let the Church inquire, Why did none of these 655 ministers go to the heathen, when the whole heathen world is calling for the Gospel?

BISHOP KINGSLEY IN CHINA.—We learn from the *Mission Rooms*, at New York, that Bishop Kingsley left Shanghai, Nov. 11. He was to spend some ten days at Foochow, attending the annual meetings of the mission. The presence of the Bishop was creating great joy among the missionaries and the mission churches. Bro. Maclay says he is carefully looking into all their affairs, and will be able to give a thorough report to the Missionary Society and General Conference. "The past year has been a very prosperous one, and the prospect for the future is very cheering."

MISSIONS ABROAD AND REVIVALS AT HOME.—The following declaration is sent to the churches from our *Mission Rooms*: "Missions abroad, and revivals at home, are always coincident, if not repressed by external circumstances." We believe this statement is strictly true. Let every member of the Church read, READ IT.

GREAT THINGS TO BE DONE.—We believe that the year 1870 is to be a glorious year for success in the missionary work at home and abroad. The Week of Prayer has been generally observed, and earnest, believing prayer has been offered in nearly all the churches for the Divine blessing to rest on the missionary cause. Let the Church expect great things this year in the missionary field. Give, labor, and

pray in view of it. Two millions of dollars ought to flow into the missionary treasury of the M. E. Church this year. Let the Church expect and look for the baptism of the missionary spirit.

GENERAL INTELLIGENCE.
CONGREGATIONAL.

The Congregational Church at Townsend Centre have begun the new year by abandoning the use of fermented wines at the communion, and substituting therefor the expressed juice of the raisin.

The Union Church, Columbus Avenue, Boston (Rev. Dr. Adams), have secured the services of Rev. Professor Mather of Amherst College, for three months, beginning in February.

In observance of the week of prayer, morning meetings were held at the Mount Vernon Church from Monday to Saturday, conducted in turn by Rev. Drs. Webb, Blagden, Manning, Hooker, and Rev. John DeWitt. The attendance was generally good.—*Congregationalist*.

BAPTIST.

The Baptists of Iowa number about 20,000, which is a numerical gain of 2,000 over last year.

Elder Jacob Knapp has recently terminated an engagement of eleven days with the North Baptist Church, New York city.—*Eva*.

THE BOSTON BAPTIST BETHEL is doing a noble work for sailors and strangers in the northern part of the city. During the month of December, 23,000 Bibles, tracts and papers were distributed by volunteer missionaries who visited hundreds of vessels and held religious conversation with thousands of sailors.

The Warren Avenue Baptist Church, Boston, began the new year by paying off every dollar of its mortgage debt.

EPISCOPAL.

Father Bradley, an English Episcopal priest of the most "advanced" order, is preparing to open, in the lower part of New York, a mission to the poor. His plan is to rent a commodious hall, "decently fitted for the daily showing of that one oblation once offered, by which Jesus perfects forever those whom He once sanctifies." By living on the premises, with one or more other priests; by daily visitation among the poor, and by the daily offering of the sacrifice of the sacrament, he hopes to reach a class almost neglected at present. He has the support of Bishop Potter and the Rev. Morgan Dix.

Rev. Emerson Judd, of the Episcopal Seminary in Dubuque, Iowa, recently supplied the pulpit of the Congregational Church in that city, without surplice or gown, and employing the ordinary service of that Church. The Episcopal rector in Dubuque will not prosecute him.

The Episcopalians support some 25 papers and periodicals, having an aggregate circulation of about 128,000 copies, three fourths of which is the circulation of the children's and missionary papers. The most widely-circulated of their other papers is the *Hartford Churchman*, which issues 8,000 weekly copies. An Episcopal writer compares this meagre circulation "with 30,000 for the leading Methodist organ, 40,000 for the leading Roman Catholic, 27,000 for the leading Congregationalist, 21,000 for the leading Baptist, and 27,000 for the leading Presbyterian. Our papers circulate in the aggregate, annually, about one-tenth what those of the Methodist do, while our membership is not far from one-fifth theirs."

PRESBYTERIAN.

The new Presbyterian body has 4,223 ministers: of whom 1,560 are pastors; 1,018 stated supplies; 323 missionaries, evangelists, chaplains, agents, and colporteurs; 281 professors, teachers, editors, and secretaries; 874 without charge; and 147 not designated. Of those without charge quite a number are old and infirm; some have left the ministry because not adapted to its work; and others are filling gaps and waiting a "call." The average salary is said to be \$900. Of 4,371 churches, 1,622 raised less than \$1,000 for all expenses, and over 1,000 less than \$500. It is no wonder there are so many vacancies.

The West Spruce Street Presbyterian Church, Philadelphia, has come to be one of the largest, most stable, and prosperous churches in our communion. Thirty-four members formed the church at the time of its organization in 1857, and since that time six hundred and twenty-five others have been added, and four hundred and twenty-five now remain in the membership. Of this number five have been ordained to the gospel ministry, one of whom is now laboring as a missionary in India. The debt upon the church property at the time of its dedication, amounting to fifty-five thousand dollars, has been so nearly cancelled, that very soon the church will be free from all pecuniary incumbrance. In addition, the members of the church have given more than fifty-five thousand dollars to objects of Christian benevolence. This is a good record.—*Presbyterian*.

MISCELLANEOUS.

THE MADAGASCAR ICONOCLASM.—The Rev. Mr. Ellis, who has long been a resident in Madagascar, writes to explain some circumstances connected with the recent triumph of Christianity in that island. He says that the idols which were burned were only the royal gods, not those of the people, who have their separate objects of worship. Though the Queen wished all idols to be removed from her kingdom, she was averse from compelling her subjects, who were left to their own free will. The destruction of these monstrosities, Mr. Ellis points out, was rather the effect than the cause of conversion to Christianity. It is less than four months since the order for the destruction of the government idols was given, and it is nearly forty years since the first converts to Christianity were baptized. After thirty years of severe persecution, during which at least 200 died and thousands suffered for their faith, the numbers of the Christians during that period had increased from less than 100 to 7,000. At the close of the last year, seven years later, the adherents to Christianity exceeded 40,000, while in some parts of the province their number has doubled during the present year. The additional teachers now sent out to continue the good work will be independent of the authority of the government, and will be supported by voluntary subscriptions. Mr. Ellis, therefore, proves that the Queen had less, and the missionaries more, to do with these conversions than the first accounts revealed.

THE CASE OF REV. E. R. KEYES.

[The following statement of the case of Rev. E. R. Keyes, by Bishop Clark, is published in *The Advocate*. It is very severe, and justly so, in its simple declaration of facts. The only excuse the complainant can offer is that he was confused by the examination, or was not quite ready to take the position that he was tending to. We hope he may yet see the error of his course, and return to the truth as he once fervently and effectually proclaimed it.]

"Not because of the intrinsic importance of the subject, but for the sake of a maligned Church and her ministers, I make the following statement:—

At the late session of the Maine Conference I found strong opposition to the return of E. R. Keyes to the pastorate of the Chestnut Street Church, Portland. The objections urged against him by leading members of the Church were twofold: First, improper administration in Church affairs and personal difficulties with members, in consequence of which parties had been created in the Church, members alienated and brought into antagonism, recriminations and controversies fomented, in all of which both the pastor and his wife bore a large part; so that Mr. Keyes could no longer be useful, and his return would be a real calamity to the Church. Second, it was alleged that Mr. Keyes was not sound in doctrine, but that his sermons were not unfrequently interlarded with doctrines distinctly Swedenborgian and anti-Methodistic.

Having known Mr. Keyes for many years, while we were both members of the New York Conference, as a Christian gentleman and able preacher, and never before having heard the slightest report affecting his general correctness in administration or soundness in doctrine, I was slow in giving credit to these allegations against him, and the more so as he positively asserted to me that the charge that he had preached other than Methodist doctrine was utterly groundless. I had always put faith in the word of a Methodist preacher, and thought it possible that personal prejudice or misapprehension might have given rise to the opposition. He said he had never before been stationed in a place where society was so sharply divided on doctrinal points, and men were so watchful of terms and definitions, and that he presumed he had not been sufficiently careful in the use of terms. In this way he, with apparent sincerity, accounted for the origin of the suspicion of his orthodoxy. Under these circumstances I determined to give a full hearing to all the parties concerned, and to hold the question of removal in abeyance till I could be sure of making a decision that should be just to the minister as well as to the Church. Mr. Keyes desired me, if in the end he could not be returned to Portland, to transfer him back to New York, his old Conference.

While the matter was thus in suspense a large and very respectable delegation, properly authorized by the official Board of the Chestnut Street Church, of Portland, came up to Saccarappa, the seat of the Conference. They had a hearing before the Council. On the first ground of objection they made out so clear a case for removal that there could be no longer any doubt of the impropriety of his return. On the second ground of objection the case was made so strong that I said to the brethren, "You ask that he may be transferred back to his old Conference, but you make out a case against it. If he is preaching Swedenborgianism, as you allege, he should be tried, not transferred."

With the consent of the Presiding Elders, I concluded to give Mr. Keyes an opportunity to explain in their presence his doctrinal views. A whole evening was devoted to a somewhat searching examination, with a sincere desire on my part to extricate him from his anomalous position. I had written down in my minute-book the points specified by the Portland brethren, in the order in which they happened to be mentioned, and went through them in the same order in my examination. They were as follows:—

1. Mr. Keyes denies the Doctrine of Human Depravity.
2. He denies the Doctrine of the Atonement.
3. He denies the Doctrine of Justification by Faith as held by Methodist writers and preachers.
4. He denies the Divinity of our Lord Jesus Christ.
5. While he admits that prayer is useful and hallowing in its influence upon both those who pray and those who hear, he denies that answer in any other manner is given by God.
6. He denies the existence of heaven as a place.
7. He ignores the Doctrine of Christian Perfection.
8. He denies the Identity of the Resurrection Body.

Several minor things were reported against him. Among them were, that he was constantly speaking contemptuously of the literary and theological publications of the M. E. Church, and referring to those of Swedenborgian writers as the only works worthy of men of thought; that he declared that while Mr. Wesley's theological writings might have been useful in his day, they were now only fit to be laid upon the shelf; that he considered it a waste of time for a man of intellect to read Methodist books, and that he had not read one for the past six years. All these reports Mr. Keyes unqualifiedly declared to be without foundation.

The examination of Mr. Keyes upon the doctrines above specified, related only incidentally to the correctness and evidences of the doctrines, but mainly to the question whether Mr. Keyes himself believed and preached those doctrines. Except that in a few instances Mr. Keyes employed peculiar terms which seemed to indicate, if we could have imagined him guilty of such duplicity, a disposition to conceal his real sentiments by using ambiguous language, or phrases with significance unused by sane men, his denial of his heterodoxy on each several point of doctrine was explicit and emphatic.

The brethren, evidently surprised at the explicitness and

positiveness of his answers, and perhaps suspecting the possible duplicity lying at the bottom, questioned him with not a little closeness upon his doctrinal views and teachings. To all of which he responded. At the close, Dr. Webber said to him in substance, if not in identical form:—

Brother Keyes, I have one question only which I wish to ask. It is not to be doubted that Brother Keyes understands the Doctrines of the M. E. Church, as contained in her standards, as preached by her ministers, and as believed by her members. The question I wish to propose is, Does Brother Keyes so understand and so believe them? To which he most distinctly and unqualifiedly responded, "I do."

Not doubting but that his old brethren of the New York Conference would deal both kindly and justly with Mr. Keyes, I determined to transfer him to that body, and so informed him. As he expressed anxiety about obtaining an early appointment, I told him I would solicit the kind offices of Bishop Jance, and also of Dr. Ferris, Presiding Elder of the New York District, in his behalf. All of which I did. I further assured him that I would also keep on the lookout, and he agreed to keep me informed of his post-office address. He also assured me that he should, in the future, be more guarded in the use of terms, so as to guard against any suspicion as to his orthodoxy. I parted from him with the strong hope, that however incautious he had been in the use of terms, or however near he had ventured toward the whirlpool of Swedenborgianism, the timely caution he had received would be to him a future safeguard.

My next information of Mr. Keyes was, that he had withdrawn from the M. E. Church and united with the Swedenborgians. It surprised me in that connection to learn that he proclaimed he had not been a Methodist in doctrine for years. I soon after received a letter from him asking me to contradict sundry statements made concerning him in *The Christian Advocate*, and asking whether it was not distinctly understood in his interview with me and the Presiding Elders that he "declined to be questioned or catechised concerning my (his) doctrinal views." The whole thing was so preposterous or wicked for a sane man, that I made no reply.

When the Secretary of the Portland District wrote to me in behalf of the District, desiring a statement of my examination of Mr. Keyes, I asked to be excused, and counseled brethren to let him drop in silence. I would now gladly avoid this simple narration of facts; but the request of slandered brethren and the cause of truth demand that the facts shall be made known. Mr. Keyes has been dealt with very gently, and only his persistence in evil has compelled this exposure.

Having read the foregoing statements, we, the undersigned, regard them in all essential particulars entirely correct.

GEORGE WEBBER,
A. SANDERSON,
JOSEPH COLBY.

Presiding Elders of Maine Conference.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. O. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

SYSTEM AND ORDER.—It is said that order is one of Nature's first laws. Without order in the world, the worst consequences would ensue. The Infinite mind has arranged and set in motion this vast universe, and it rolls on year after year in the most exact time. This comes as the result of a perfect system. Now nothing human can be perfect, but it should be the aim of every man of business, mechanic, or farmer, to reduce all his business matters to as nearly a perfect system as possible, and by so doing, he will be quite sure of success; without it he will be quite likely to fail. Everything else being equal, the man who does his business by a system, keeping as nearly as possible everything in order, will have greatly the advantage of his neighbor who is careless. The farmer may ask how it is to make a great deal of difference in his case, and it will not be a difficult question to answer. As an illustration, the man who feeds hay to his cattle by a system, giving a certain number of pounds, will be much surer that none will be wasted, than he who carelessly pitches in a large forkful to his cattle, one half of which may be trodden under their feet, or blown upon, so that they will not touch it. Or he who keeps his tools and wagons all under cover, while his neighbor leaves his plough or horse-rake all winter in the field where he last used them. Or he who mends his fences in season, while his neighbor leaves his to be done sometime, and before that time comes, his cattle have broken through and done his neighbor damage. Or he who cuts his roots well before he feeds them out, while the careless man, when it is not convenient to cut them, feeds them whole, and finds that he has lost one of his best cows by choking. We might go on indefinitely showing the difference between the careful and the careless, between system and order, and indifference or neglect. We go into a store to purchase, and we see everything in confusion, and have to wait some minutes before we can be shown what we wish to see, simply because of the want of order in that establishment, and we never go there again. We go past the farm or on to the farm of some person, and we see everything at sixes and sevens, and we make up our minds that that farmer is a sloven, and will not be likely to make much money; that his note, if offered for discount, will not be considered "gilt edged." We say to farmers and all others who are doing business, adopt a system and stick to it, and success is almost certain. Remember that what is worth doing, is worth doing well.

THE POTATO MANIA.—Many of us remember the Rohan Potato fever, as it was called, and what came of it, but it is reserved for these latter days to have a potato fever that leaves the much talked of Rohan business far in the shade. A few years ago, Mr. Goodrich introduced some of his seedling potatoes that attracted considerable attention, especially as they were recommended as hardy, while many of the old kinds were annually destroyed by rot. Later, Mr. Albert Bresoe of Hubbardston, Vt., originated the famous Rose potato, and it was sent out at the large price of three dollars per pound, by those who had obtained a part of the stock. Still later, Mr. Bresoe has introduced other new seedling varieties, all of which are claimed to possess excellent qualities. The Rose, though first offered at the large price above-named, found many purchasers, but other varieties since brought forward, among which is the King of the Earlies, have been sold for fifty dollars each. Now no potato ever grown was really worth this enormous sum, though it might seem to be, to those who wished to grow plants for market, or to those who expected to sell the product to others who in turn were willing to pay more than the tubers were worth, for the sake of having a new thing. Many persons have, during all this time, been inclined to cry humbug, and set themselves against all new-fangled potatoes. There is reason in all things, and it is foolish to cry out against every new thing, for though the larger number are worthless, yet now and then one proves to be valuable. This is true of the new potatoes. The Rose is a valuable sort, without the least doubt. Bresoe's Prolific, King of the Earlies, Peerless, and others introduced by Mr. Bresoe are certainly very promising, and the result of what is called the Potato Mania, or Potato Fever, will be to give us many new sorts that will be of great value to the country, and these who have originated these new and excellent sorts, should be regarded as benefactors. The old Rohan potato, over which there was such an excitement, had no merit as a table variety, while some of the new ones are very fine for this purpose. It has come to be true that we must change our potatoes oftener than formerly when we had no disease to contend with, and the more recent from the seed—the ball—the harder they seem to be. Try all, if they do not cost too much, and hold fast to those that are good.

WOOL INDUSTRY.—THE TARIFF.—The following is from the annual report of the Commissioner of Agriculture:—

"A period of depression has been realized by our wool growers during the past four years, which has been shared by all other wool-growing countries, but which has been greatly modified and relieved by the operation of the present tariff, which has prevented the utter prostration of this necessary branch of industry in the present, and assured its rapid recuperation in the future. A sufficient quantity of carpet wools, not produced in this country, has been admitted from abroad at low rates of duty; a sufficiency of most grades of clothing wools has been produced at home and sold at lower prices than when foreign wools were admitted at nominal rates, and an impetus has been given to the production of combing wools, which will not only greatly benefit the textile interest, but improve the quality and the quantity of mutton in the markets of the land. Dissatisfied with the present receipts, and gloomy over future prospects, many farmers have sacrificed a portion of their flocks during the past year. It is estimated that four millions of culs were killed for pelts and tallow. American agriculture, in all its branches, is peculiarly subject to periods of elevation and depression, from the impulsive action which stimulates over-production at one time, followed by panic abandonment of the temporarily unprofitable pursuit. The wool interest has often suffered, not merely from ordinary causes of fluctuation, but more disastrously still from tariff changes, frequent and extreme as well as unexpected. It is essential to the welfare of this important industry, that the present moderate schedule of duties should be continued without modification."

FLESH FOR FOWLS.—We find the following in an English journal:—"Almost every writer on poultry recommends the use of flesh as an article of food for fowls. It is said to make them lay, and if there is anything in the facts that hens require a very large amount of nitrogen, for the manufacture of eggs, and that flesh is peculiarly rich in nitrogen, there ought to be some ground for the popular belief. For ourselves we have been in the habit of using flesh freely as an article of food for fowls. We always cook it, and have never found any bad effects from it. The other day, however, we were assured by a gentleman who is very successful with his fowls, that meat tends to make them broody. Have any of our readers ever observed this effect to result from feeding flesh to fowls?"

If this supposition is well founded, then it will be necessary to abandon the use of flesh during the spring and summer months. During the fall and winter, however, there can be no objection to giving fowls liberal supplies of flesh. If we do not give fowls flesh, they ought to have such grains as are peculiarly rich in nitrogen. Perhaps the cheapest nitrogenous food is wheat screenings, or bran. Bran contains fourteen per cent. of nitrogenous matter; wheat, thirteen per cent.; millet, fourteen and a half per cent.; buckwheat, nine per cent.; corn, ten per cent. An excellent article of food is prepared by making a thin mush or gruel of corn or buckwheat flour, and thickening it with wheat bran. Fowls eat it greedily and thrive on it. The most nitrogenous of all grains is the lupine, which contains thirty-four per cent. of albuminoids. Has any one ever cultivated them, or tried them as food for fowls?

The Righteous Dead.

Miss NARCISSE G. NUTTER, sister of Rev. Bro. Nutter, pastor of the M. E. Church, Winthrop, Mass., died in Tuftonboro', N. H., Aug. 16, 1869, aged 28 years and 6 months. Sister Nutter, at the time of her death, was an estimable member of the Walnut Street M. E. Church, Chelsea, Mass. She was converted when 9 years of age, and at 12 became connected with the Church, though her sickness was of such a nature as to render it impossible to leave a dying testimony to the saving power of the grace of God, yet we have what, in some respects, is far better,—the testimony of her sweet and unobtrusive Christian life. Beautiful and

gentle in all her ways, her influence was ever on the side of Christ. Her soul has gone to be with the Saviour she so dearly loved, while her body waits the morning of the first resurrection. "Blessed are the dead who die in the Lord."

JAMES AUSTIN died in Landaff, N. H., Dec. 13, 1869, after a protracted and painful illness, aged 48 years.

Bro. Austin was converted, in 1839, under the labors of Rev. Erastus B. Morgan, and united with the Methodist Episcopal Church. In his death, a faithful wife has lost an affectionate husband, aged parents a dutiful son, and children a kind father, and the Church an efficient member. He has long been one of the main pillars in the Church, holding the relations of trustee, steward, class-leader, and superintendent of the Sabbath-school. He was a special friend of the preacher, and will be kindly remembered by many who have labored on this charge. He loved the Church, bearing his share of its burdens to the last. He bore his sickness with Christian patience, and died in great triumph. A. B. RUSSELL.

Died, in Woodstock, Ct., March 10, 1869, DARIUS HILL. He was converted in 1841 (or 1842), under the labors of Rev. E. Benton. While Father B. was baptizing, with Bro. H. standing near, on the ice, Bro. H. to use his own words, "felt that the ice was opening to let him in," but remembered God's golden words, "My grace is sufficient for thee," and was saved then and there! From that time, he rejoiced in God's service, until called to rest. He ardently loved ZION'S HERALD, especially because of its radical support of the Right. OTIS E. THAYER.

In Harrison, Me., Aug. 18, 1869, Bro. MERRILL KNIGHT died in the triumph of faith, and passed to his reward in the skies, aged 65 years.

Early in life, he sought and found the Saviour precious to his heart, and united with the Methodist Episcopal Church, of which he remained a worthy member till his death. During a lingering sickness, which preceded his death, he was gloriously sustained by the Divine presence; talked freely about dying; made all needed preparations for his funeral; and rejoiced greatly that he was to soon be with Jesus, and loved ones who had passed on before him. He faithfully served the Church as class-leader, steward, and trustee. East Boston. W. N. R.

Died, in Cambridge, Dec. 3, 1869, our venerable father, JONATHAN HUTCHINS, aged 76 years and 6 months.

He was regenerated at the age of 21, in Hermon, Me., and spent the most of his life in that town and Carmel, Me. He has been a member of the M. E. Church more than fifty years. For twenty years past he has been an invalid, from paralysis; but patient, and always cheerful. He, with his surviving widow, came to Massachusetts to spend the evening of life with a daughter, and her husband, living near Mount Auburn. He and his wife joined, by certificate, our infant church on North Avenue, but had been able to attend church but few times, before he was called suddenly to take his transfer to a higher and more glorious position on high; stricken down, and speechless a few days, but conscious, and full of confidence in God, by signs he could inform us that all was well. A. D. MERRILL.

SALLY P. WING, of Acushnet, died very suddenly, on the 12th of December, 1869, aged 74 years.

Sister Wing was converted, in her youthful days, and united with the M. E. Church in Acushnet, in 1821, and maintained a good profession to the last. Her sickness was of but a few hours' continuance, yet she was fully prepared for her sudden exit. Her religion was active, and extended to her family, and mingled with the intercourse of daily life. She was a tender wife, and a kind and affectionate mother, and her fall has left a vacancy in the family circle which he alone can fill who has said, "As thy day is, so shall thy strength be." B. K. BOSWORTH.

Acushnet, Jan. 4, 1870.

Mrs. REBECCA SAWYER, relict of Phineas H. Sawyer, died in Sadawga, Vt., Dec. 19, 1869, aged 85 years and 10 months.

Sister Sawyer was a mother in Israel. For more than a quarter of a century, she was a very worthy and exemplary member of the M. E. Church. Meekness of spirit, cheerfulness of disposition, and resignation to the Divine will, were prominent traits in her character; and seldom do we find a greater combination of Christian excellences, than were exhibited in her life and character. Under the infirmities of advanced age, she bore a lingering illness with great patience and Christian fortitude; and "peaceful and serene," she entered into rest. "Precious in the sight of the Lord is the death of His saints." H. EASTMAN.

EDWARD ANTHONY died Sunday, Dec. 5, 1869, in Fall River, at the residence of his son, John Anthony.

Father Anthony was 83 years of age, and was the oldest living member of the Methodist Episcopal Church at South Somerset. He joined this Church April 2, 1809, when Rev. Levi Walker was preacher on this circuit. His wife, who died in 1857, joined the same Church in 1804. Brother Anthony continued his church relationship here for over sixty years, and by a well-ordered conversation and a godly life, won the love and esteem of all who knew him. He was one of the most saintly men I ever met, and seemed to have constantly with him the present witness of the Spirit. He was temperate in all things, and an ardent lover of the Bible, which, during the past summer, he read through in three weeks. His last word was "heaven," and there he has gone to receive his "crown of righteousness." "Mark the perfect man, and behold the upright, for the end of that man is peace."

"How blest the righteous when he dies,
When sinks a weary soul to rest!"

EDWARD L. HYDE.

Col. WM. HITCHCOCK died in Damariscotta, Me., Oct. 7, 1869, aged 78 years.

Bro. H. had been a member of the M. E. Church for more than forty years, during which time has been confided to his care the dearest trusts of the Church, which he never betrayed, but served as a faithful member until the Master called him, at the midnight hour, to his reward in the mansion above. But relatives and the Church are not alone mourners; the poor have lost a friend, the village an honored citizen. Honored by men, accepted of God—reader, may this be thy life-work. A vacant seat tells us that the fathers are passing away. L. H. BEAN.

Died, at Riverdale, Dec. 4, 1869, Mrs. REBECCA ELWELL, aged 87 years.

Over thirty years of her life she exemplified the religion of her Divine Master—ever cheerful, hopeful, untiring in labors of love. Few ever equalled her in devotion to the sick and suffering—ever ready to respond to the calls of suffering. In her death, her aged companion has lost a devoted wife, a large family of children an affectionate mother, the Church and community one of its choicest members. As she lived, so she died, peaceful, and in full hope of a glorious immortality. S. G. H.

Died, in Gurleyville, Ct., Oct. 11, Mrs. SALLY TURNER, relict of Jesse Turner, aged 85 years, leaving two daughters to bow with uncomplaining submission to the will of their Heavenly Father.

Mother Turner died, as she had lived fifty years, with a meek, yet loving trust in Christ. Thus another of our most aged and beloved members has gone to swell the ranks of the blood-washed throng, among whom is a beloved husband, a daughter, and many dear ones, who passed on before. T. W. DOUGLASS.

Gurleyville, Jan. 10, 1870.

BENJAMIN F. ABBOTT died in Ossipee, N. H., Sept. 3, 1869, aged 61 years.

He was converted at Great Falls in 1829, and soon after joined the Church. He was an ardent Methodist, and for several years an able and efficient class-leader. We trust he departed in peace. M. SHERMAN.

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The Secular World.

REVIEW OF THE WEEK.

In the United States Senate on the 21st, after a sharp debate, the Virginia bill was passed by a vote of 47 yeas against 10 nays.

In the Massachusetts House of Representatives on the 21st, the salary of members was fixed at \$600.

Prince Arthur arrived in New York on the 21st. He was quietly received at the Hudson River depot by the British Minister, Mr. Thornton, and was unostentatiously escorted to the Brevoort House. The party, including Consul Archibald, visited Central Park and other points of interest.

There has been little but routine business done in the Massachusetts Legislature the past week. In Maine, they have had a little excitement over the contested election, and as to some of the questions before the Educational Committee.

The Valuation Commission is pushing its work steadily along, but cannot get through under two months, and an extra session to pass upon its work is seriously talked of. The aggregate of the shipping of Maine, as gathered from the Commissioners' books, by counties, is as follows:—Androscoggin, 172 tons; Cumberland, 61,648; Franklin, 61; Hancock, 37,157; Kennebec, 5,965; Knox, 56,160; Lincoln, 21,071; Penobscot, 24,943; Sagadahoc, 87,997; Waldo, 38,978; Washington, 33,050; York, 9,050; making 376,839 tons in all, and it will probably be valued at not far from \$12,000,000.

Ohio and Iowa have legislatively ratified the 15th Amendment to the Constitution.

Mr. Reavels has been elected from Mississippi, as U. S. Senator for the term expiring in March, 1871. Mr. Reavels is a colored man, and one of the present State Senators, so of course the Democrats are horrified at the prospect of having a negro brought into the upper branch of Congress within a month or six weeks. What will they say when a negro is in the Presidential chair?

A meeting in favor of Cuban independence was held at the Cooper Institute, New York, on the evening of the 19th. Many of the most prominent citizens were on the platform. Horace Greeley presided, and made a speech favoring belligerent rights to Cuba. He also announced that Gerrit Smith had contributed \$1,000 to the cause of Cuba. Cassius M. Clay made a speech, relating mainly to himself, and was in consequence not favorably received. Addresses were also made by Colonel Tomlinson and others. Resolutions were read by Mr. Clay and adopted, expressing sympathy for the Cubans, and urging the Administration to recognize their belligerent rights. The Chairman read a resolution favoring the establishment of a Cuban Charitable Aid Society, which was adopted, and the meeting soon after separated.

The late Woman's Suffrage Convention in Washington, was a great success. Senator Wilson was present, and pledged his support to the women in their just demands. The Convention in turn pledged their support to the Republican party, if they will favor the desired boon of suffrage.

There has been more than the average number of frauds and robberies the past week.

NEWS NOTES.—The French government has in contemplation a reform which will give trial by jury, to persons charged with violating the press laws.—Lopez is in the field again with an army of 30,000 men, and the allies have already suffered from his attacks.—The Freemasons of Prussia

have protested against the tendency of the Ecumenical Council to approve the doctrines of the Pope's Syllabus.—The strike of machinists in the employ of the Erie Railroad Company, bids fair to become a serious matter.—It is reported several members of Congress have been won over to Mr. Wells's views on the tariff question.—Secretary Seward and his party have arrived at Havana, where it is expected they will remain a week.—An extra session of the Nebraska Legislature is to be convened to ratify the 15th Amendment.—Dispatches received late last night, give accounts of great destruction of life and property by a severe storm of rain in the West. In Kentucky there was a terrible tornado.—A Convention of fat men was held in Lewiston, Me., on the 21st. The fattest man was a Chelsea boy of 19, who turns the scale at 363.—There is much anxiety in England caused by the statement in the *Lancet* that the Queen's health is very infirm.—The German members of the Ecumenical Council have declared their intention to bolt, in a certain contingency.—The Congressional Committee on the new tariff bill has reduced the duty on sugar and molasses. Now that's something like.—It is reported that Garibaldi is ill.

A Hartford Convention, of the best sort, was held in that city, last week, Wednesday, to advance the cause of Temperance. Rev. E. H. Pratt reported a series of vigorous resolutions. Rev. Dr. Newhall gave an eloquent account of the drinking habits of Europe, and confirmed the opinion of the wisest observers that drunkenness in wine-drinking and beer-drinking countries was fearfully prevalent. Hon. O. H. Platt, Speaker of the House of Representatives, gave a powerful address, showing that the nation was spending \$1,000,000,000, annually, for intoxicating drinks, and that unless the rum power is destroyed, it will destroy the Republican party. The resolutions endorsed Temperance societies, adopted Prohibition, and advocated working up to a good law, not bringing a good law down to a low appetite, and shrank from putting Temperance into politics. Rev. Mr. Willett warmly advocated it, and was heartily cheered. Wm. Goodell, the old Anti-slavery pioneer, seconded the appeal. So did Dr. Newhall. It was a live Convention, and will do good, though it stopped short of its whole duty.

The Massachusetts State Woman's Suffrage Convention meets at Horticultural Hall next Friday. A large number of signers to the call are well known,—three Congregational clergymen and one Methodist are among them. Henry Wilson and Judge Pitman are also among the delegates.

A very fine entertainment will be given at Music Hall, Feb. 24, in aid of the North End Mission. The eminent elocutionist, Mr. Wyseman Marshall, assisted by Miss Lucette Webster, will read selections from Shakespeare's tragedy, "Macbeth." The readings will be accompanied by all the original music, written for the work by Matthew Locke, rendered by a full orchestra chorus, and competent soloists, under the direction of Mr. Charles Koppitz. To conclude with the reading, by Miss Webster, of "The Bells."

This is a great treat and for one of the best of causes. The directors of the mission include some of our best names, such as Gov. Claflin, O. T. Taylor, Dr. Tourjee, Mr. Motley, and others. Everybody that can should go. They will give and get great good.

—So many of the citizens of Peoria get discouraged, before they reach home in the evening, that a local paper suggests the equipment of the police force with wheelbarrows, instead of clubs.

—Bayard Taylor says he has travelled 30,000 miles in Europe without a single accident, or missing a single connection.

—The true principle of aerial navigation has again been discovered, but the inventor, a Frenchman, prudently withholds his name.

—The head-gamekeeper of Windsor Forest has just died, and the Queen paid his widow a visit of condolence.

FROM THE NEWSPAPERS.

THE GREAT GOLD CONSPIRACY.—"Dixon," of the *Advertiser*, gives the following astounding facts in reference to the New York gold panic, of a few months back. It reveals a fearful state of affairs, which will make honest men shudder:—

"The investigation, by the House Committee on Banking, into the New York gold conspiracy, is going to bring out some curious facts of a grave character. It appears that Fisk, Gould, Corbin, and other conspirators are stated to have met in secret conference, at that time, to perfect their plans. Fisk is said to have proposed a great, well-displayed advertisement in all the morning papers, setting forth that they had control of one hundred and eighteen millions of gold, being all there was outside the Treasury; that they were strong enough to take all the Government might offer; that all contractors who appeared for settlement before three o'clock could make terms on the basis of gold at one hundred and sixty; and that a figure even higher than this would be charged those who failed to settle prior to that hour. One witness says this plan would probably have been adopted, but that the conspirators feared violence from the mob. The idea of forcing gold to one hundred and sixty was acted on, however, and the

whole day's operations, till the smash occurred, were based on Fisk's scheme. There are some things in the evidence that look bad for Judges Barnard and Cardozo. Injunctions of such diverse character appeared in such rapid succession, that some persons are suspicious they were prepared beforehand, and held in readiness to meet any possible emergency. This could hardly have been the case, unless the judges were also in the Ring. Whether Butterfield was or was not in the Ring, the members of the Committee do not yet say. They want Corbin, but have not yet been able to find him with a summons. A number of the leading business men of New York want the Committee to find some way for breaking up this dreadful injunction business of their city judges. They say it puts legitimate enterprise of all kinds at the mercy of the gamblers in gold and stocks, and if not checked, must ultimately end in the formation of vigilance committees."

Rugby School will meet, after the Christmas vacation, with a new head master, against whose appearance there all the assistant masters but one have protested. The Rev. Mr. Hayman will have no enviable time the first half year. The boys loved Dr. Temple, and have a strong prejudice against the clergyman who, it is expected, will tell them Dr. Temple was a heretic, and will give them, instead of the broad catholicism of the new Bishop, the asceticism and superstition of a ritualist. However Mr. Hayman may act in these matters, there is no question of his fitness for the post as a scholar. I, myself, have seen letters from eminent men, whose testimonials—given for quite another purpose—were employed to obtain the post at Rugby, in which they say as much very distinctly. In truth, some even of these testimonials were given to be free of him; a very improper thing, but not, I fear, an uncommon one in the chapters of testimonials. The assistant masters, who make Rugby, at one time talked of resigning in a body, and of opening their houses as a new school; for Rugby is not the head master; it is the collection of those masters who have houses of their own, and meet as a federal state, with a president at their head. The exhibitions, scholarships, etc., could not, however, be retained, and it would be a serious thing to leave them all in the hands of the opposition; so the scheme, I believe, is abandoned.—*English Correspondent of Boston Advertiser.*

Commercial.

BOSTON MARKETS.

WHOLESALE PRICES.

THURSDAY, Jan. 20, 1870.

GOLD.—\$121½.
FLOUR.—Superfine, \$4.25 to 4.75; extra, \$5.75 to 6; Michigan, \$7.00 to 8.50; St. Louis, \$7 to 10.00.
NEW CORN.—\$1.00 to 1.10; mixed, \$1.10 to \$1.15; yellow, \$1.12 to 1.20.
OATS.—60 to 70c.
RYE.—60 to 70c.
SEED.—Timothy Hays Grass, \$4.75; Red Top, \$3.50 to 3.75 per sack; R. I. Bent, \$2.50 to 3.00 per bushel; Clover, 14 to 15c. per lb.
APPLES.—Per barrel, \$4.00 to 5.00.
ONIONS.—\$4.50 to 5.25 per barrel.
PORK.—\$30.00 to \$7.00; Lard, 18 to 17½ c.; Ham, 17½ to 18c.
BUTTER.—34 to 35c; choice Dairies, 30 to 40c.
CHEESE.—Factory, 17 to 18c.; Dairy, 16 to 17½c.
BEANS.—Extra, \$3.50; common, \$3.00 per bush.
EGGS.—37c.
DRIED APPLES.—(Southern), 8½ to 14c.
HAY.—\$16.00 to 24.00 per ton, per cargo; \$24.00 to 25.00 per ton per car load.
POTATOES.—\$2.00 to 2.25, per barrel.
PEARS.—\$3.00 to \$25.00 per barrel.
CHAMPAGNE.—\$8.00 to \$13.00 per barrel.
FATAL ORANGES.—\$3.50 per box.
SQUASHES.—Marrow, \$3.50 per cwt.; Hubbard, \$4.00 per cwt.
CABBAGES.—\$1.50 per barrel.
BEETS.—\$1.25 per bbl.
CARROTS.—\$1.25 per bbl.
REMARKS.—But little change in the market last week. Flour remains unchanged. Oats 5c. per bushel lower. Beans dull, and unchanged. Eggs, 5c. per doz. lower. Squashes, \$1.00 per cwt. higher. Lard and Hams, ½ cent. off.

BOSTON KITCHEN MARKET.

[Reported for Friday, Jan. 21, 1870.]

Dealers at the markets are employed, but during the winter months, trade is nothing to be compared with the balance of the year. Dealers that supply hotels, and large houses, and sell in large quantities, are actively engaged.

FARM MEATS.—Meats are moving with some degree of activity, quite an improvement from last week. The trade for Mutton is quite spirited. Sirloin and Rump Steak, 30-35c. lb. Round Steak, 25-30c. lb. Rib Roast, 25-30c. Chunks, etc., 12½-20c. Tripe, 14c. Beef Liver, 10c. lb. Mutton legs, 14-20c. lb. Extra legs, 25c. lb. Fore quarter, 8-15c. Hind q., 12½-20c. Loins, 12½-20c. lb. Beef Tongues, 17-18c. lb.

PORK, ETC.—No change to note. Dressed Hogs will be very plenty to-morrow. Fresh lots from the West are weekly received. A trip through Quincy and Faneuil Hall markets will display a fine quality of Pork. Clear salt strips of Pork, 19-20c. lb. Whole Hams, 19c. lb. Corned Shoulders, 13c. Briskets, 17c. Smoked Shoulders, 14c. Smoked Ribs, 10-15c. Smoked Beef, 25-30c. Corned Beef, 12½-16c. Fresh Ribs, 15c.; choice, do. 16c. Pork Tongues, 9-10c. (Sausage, 15c. Bologna, 15c. Lard in pail or tub, 15-20c. Leaf Lard, 18c. Pig's Feet, 10c.; lb. Kog, \$2.25-\$2.50. Hog's Head Cheese, 14c. lb.

POULTRY, GAME, FOWL, ETC.—The scarcity of prime poultry is quite noticeable. Hens are plenty for a medium class of goods. Prices are the same as at the first of the week. Turkeys, 25 to 30c. lb. Chickens, 25-30c. lb. Fowl, 15-20c. lb. Common Geese, 12½-20c. Mandrill Geese, 25-30c. lb. Grouse, \$1.25 per pair. Partridge, \$1.25 pair. Venison Saddle, 20-25c. lb. Whole Deer,

12½-16c. lb. Squirrels 15c. each. Rabbits, from 50-75c. pair. Coons, \$2.50-\$2.75 each. Small Coons, \$1.00-\$1.25 each.

DAIRY.—The feeling for Butter is somewhat improved. Good packages are in constant demand. Medium to poor grades, more slow. Best Lump, 46-50c. lb. Second Grade, 42-45c. Best Tub, 40-45c. Second Grade, 38-39c. Cheese, Factory, 20-22c.; Dairy, 19-20c. lb. Fresh Eggs, 37-40c. doz.

FRESH FRUITS AND VEGETABLES.—There are eight months of the year that fruit-dealers enjoy a lively trade. At this season, there is the least doing. We are indebted to some of our enterprising horticulturists for the reappearance of Fresh Rhubarb, Asparagus, Cucumbers, Tomatoes, etc. Rhubarb, 30c. per lb. Other kinds of vegetables that are forced under glass are comparatively high. Eating Apples, 50-75c. peck. Cooking do., 40-60c. pk. Pine-apples, 25-50c. each. Potatoes, 90-\$1.00 bushel, or 25c. per peck. Sweet Potatoes, 6c. lb. Beans, \$1.00-\$1.75 peck. Fresh Tomatoes 75c. dozen. Fresh Radishes, 16c. bunch. Horse Radish, 15c. bottle. Cranberries, \$1.00-\$1.25 peck, or 15c. quart. Oranges, 20-50c. dozen. Lemons, 20-25c. doz. Onions, 50-60c. peck. Celery, 8-20c. per root. New Cider, 30-40c. gallon. Pickles, 50-60c. gall. Pickled Limes, 50c. gallon. Marrow Squashes, 3½c. lb. Hubbard, 4c. lb. Beets, 25c. pk. Turnips, 25c. pk. Carrots, 25c. peck. Cocoanuts, 10-12c. each. Cabbage, 10-12c. each.

FRESH FISH, ETC.—Yesterday afternoon, and this morning, are the most active during the week. Considerable stir. A few Pickled at 25c. lb. Smelts, 20c. lb. Eels, 12-15c. lb. Lobsters, 8-10c. lb. Cod, 8c. lb. Haddock, 7-8c. lb. Halibut, 25c. lb. Cuck, 8c. lb. Salt Halibut Flakes, 12½c. Tongues and Sausages, 12½c. Clams, solid, 25c. qt. Quahaugs, 50c. qt. Oysters, \$1.50 gall. Scallops, 40c. qt. Smoked and Pickled Herring, 3½-40c. dozen. Smoked Salmon, 30c. lb.

The above report is corrected each Monday, Wednesday, and Friday, and can be relied upon.

The Markets.

CAMBRIDGE MARKET.

CATTLE.—The market for Cattle was considerably less active than a week ago. This may be on account of the warm weather. It is certain that beef is moving slow in the city. Brighton Cattle dealers were not buying Northern Cattle to any amount. Prices range from ½ cent lower.

SHEEP AND LAMBS.—Sheep trade was moderate. Dealers less anxious. Prices have fallen a slightly from last week. We quote good 90 lbs. Sheep at 6 cents per lb. Ordinary 4½c. There is already a large amount of mutton not sold in the city.

BRIGHTON MARKET.

CATTLE.—The supply was made up with many coarse grade Oxen, with some fine Steers, but a considerable portion were coarse, rough Cattle. Prices were found to correspond somewhat with Cambridge prices, ½ cent off, excepting the very best grades, that were sold apparently as well. At the opening, trade was decently fair, and three fourths of the stock changed hands within a few hours. After being yarded, the balance moved slowly, requiring considerable urging.

SHEEP AND LAMBS.—Receipts, 2,668, that came from Western herds, handled by Brighton butchers on commission.

CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported for ZION'S HERALD, by GEORGE J. FOX, for the week ending Jan. 20, 1870.

Amount of Live Stock at Market.

Cattle	2,069
Sheep and Lambs	7,080
Swine	275
This week	2,747
Last week	10,709
Prices of Market Beef.	
Extra, \$12.50-\$13.25; first quality, \$11.75-\$12.25; second quality, \$10.50-\$11.00; third quality, \$7.50-\$10.00.	

Prices of Store Cattle.

Working Oxen, per pair, from \$150-\$200 to \$200-\$300; Milch Cows and Calves from \$50, \$60, 75, to \$100; Yearlings, \$14 to 25; two years old, \$26 to 33; three years old, \$40 to 64; Western Fat Swine, live, none; Store, wholehides, 10½ to 11 cents; retail, 12 to 14 cents; Columbia Co. N. Y. Pigs, none.

Prices of Sheep and Lambs.

In lots, \$2.45-\$3.00, 3.50-\$4.50 each; Extras, \$5.00-\$7.75, or from 4 to 8½ cents per lb. Spring Lambs, \$5.00-\$7.75.

Prices of Hides, Tallow, and Skins.

Brighton Hides, 8 to 10 cents per lb. Tallow, 7½ to 8 cents per lb. Country Hides, 7½ to 8 cents per lb. Tallow, 6 to 6½ cents per lb. Feils, 7½ to 8½ cents each. Calf Skins, 16 to 17 cents per lb.

Classification of Cattle and Sheep.

N. B.—Beef Extra and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers. Sheep.—Extra includes Coons, and when those of inferior quality are thrown out.

Marriages.

In this city, Jan. 18, by Rev. L. R. B. Brewster, Frank M. Beckler to Miss Emily S. Stearns; Jan. 20, Thomas A. Cusum to Mrs. Julia W. Fox, all of Boston.

In Ipswich, Dec. 9, by Rev. C. A. Merrill, Augustine H. Plouffe, of Ipswich, and Clara F. Smith, of Salem; Dec. 22, George A. Hodgdon to Carrie G. Clark; Jan. 5, Daniel L. Hodgkins to Sarah G. Fellows.

In Rockport, Dec. 29, by Rev. William D. Bridge, James Y. Bates to Mrs. Laura A. Allen, both of Gloucester; Jan. 16, John W. Clark to Miss Anna Welch, both of Rockport.

In North Manchester, by Rev. George E. Fuller, Edward C. Woodworth, of Hartford, Ct., to Miss Sarah M. Balch, of Manchester, Ct.

In the Methodist Church, Edgartown, Jan. 16, by Rev. A. J. Church, Charles M. Vincent, editor of *Vineyard Gazette*, to Miss Sarah C. Smith, all of Edgartown.

In Chelsea, Mass., Jan. 15, by Rev. J. O. Knowles, Edward P. Smith, of Chelsea, to Mrs. Caroline A. Longridge, of New York City.

In Cambridge, Jan. 1, by Rev. Pliny Wood, P. Surrall, of Cambridge, to Miss Fannie E. Bacon, of West Fairlee, Vt.; Jan. 5, Joaquin Ferrera to Rita Emilio, both of the Western Islands.

In Weston, Jan. 11, by Rev. G. Sutherland, Jesse Goodnow to Miss Clara Powers, both of Sudbury.

In Quincy, Jan. 16, by Rev. S. Kelley, William Emerson to Miss Edna J. Allen, both of Quincy.

In the M. E. Church, Stoughton, Jan. 1, by Rev. A. W. Page, Julius Mann to Miss Irene Drake; at the Methodist Parsonage, Jan. 4, Henry May to Miss Mary Gill; Jan. 15, Sylvander Jeffords, of Milford, to Mrs. Susie Picknell, of Stoughton.

In Rock Bottom, Dec. 20, by Rev. A. Caldwell, Wm. Herbert Moore to Miss Mary Abbie Brett.

By Rev. E. S. Best, Dec. 17, 1890, P. O. Dix to Miss Sophia B. Cobb; Jan. 11, Josephus W. Hoffman to Miss Jennie F. Hawks, all of Holliston.

In Bolton, Jan. 1, at the residence of the bride's mother, by Rev. W. W. Colburn, assisted by Rev. J. Barber, Capt. Alexander H. Holway, of Boston, to Miss Emma A., daughter of the late Enoch Ryder, of Bolton. [No cards.]

In Somerville, Jan. 13, by Rev. A. Gould, Lorenzo D. Mitchell to Miss Martha Gilbert, both of Somerville.

In Grantham, N. H., Jan. 13, by Rev. S. Quimby, Rufus F. Cole, of Plainfield, to Miss Adella H. Pillsbury, of Grantham.

In Naples, Me., Jan. 4, by Rev. N. Andrews, Mr. Robert Eden to Miss Ellen W. Wright, both of Naples.

In Winchester, Jan. 6, by Rev. J. W. Adams, Walter D. Holbrook, of Keene, to Mary E. Whitney, of Troy, N. H.

In Tunbridge, Vt., Dec. 29, by Rev. Amos Merrill Alverton P. Osborne, of Sunapee, N. H., to Miss Ellen M. Stewart, of Tunbridge; at the Parsonage, Jan. 4, Henry J. Porter, of Cornish, N. H., to Miss Cynthia Ann Eaton, of Cornish, Vt.

In Concord, N. H., Dec. 26, by Rev. E. A. Titus, Henry C. Sanborn, of Concord, to Miss Sarah H. Marden, of Epom, N. H.; Jan. 13, Rev. Elisha Adams, of the N. H. Conference, to Miss Sarah J. Sanborn, of Concord.

In Enfield, N. H., Jan. 8, by Rev. Wm. H. Stuart, Harris J. Goss to Miss Lizzie B. Norris, both of Canaan, N. H.

In Belfast, Jan. 2, by Rev. H. Murphy, Fred M. Sherman to Miss Margaret J. Murphy, both of Belfast.

In Cape Elizabeth, Oct. 11, by Rev. K. Atkinson, Charles H. Loris to Sarah K. Dodge, both of Cape Elizabeth; Oct. 23, Mark Dyer, of Cape Elizabeth, to Mrs. Margaret J. Stockman, of Portland; Jan. 2, William H. Lindsey to Hattie E. Ricker, both of Cape Elizabeth.

In Cumberland, R. I., by Rev. A. C. Presbury, Emerson E. Johnson to Miss Ellen M. Carpenter, both of Cumberland.

In Adams Falls, Me., by Rev. S. Allen, father of the bride, A. Fitzroy Chase, Professor of Mathematics, Wilbraham Academy, to Miss Louise F. Allen.

In Farmington, Me., Jan. 16, by Rev. A. H. Sylvester, Franklin W. Patterson, of Industry, to Miss Frances Stone, of New Sharon.

Jan. 6, by Rev. G. R. Bent, at the house of Dr. Alden Chapman, Charles W. Delvey, esq., to Miss Ellen F. Chapman, both of North Brookfield, Mass.

In Waco, Minn., Dec. 2, by Rev. S. T. Richardson, Rev. John C. Gowan, of Winnebago City, to Miss Laura W. Sanborn, of Sanborn Bridge, N. H.

Deaths.

In Melrose, Dec. 21, Phoebe Snow, widow of the late George Snow, of Eastham, aged 81 years and 7 months.

In Ashford, Ct., Jan. 6, Mary Hanson Lakin, aged 90 years. For about fifty years, she was a member of the M. E. Church. She died in the triumph of faith.

In Rockville, Ct., Dec. 29, Mrs. Esther B. Noble, aged 24 years. Sister Noble joined the M. E. Church, in this place, during the pastorate of Rev. E. Benton, and continued an humble, faithful Christian until her death. She bore her protracted sufferings with the utmost patience, and quietly fell asleep in Jesus.

THE ORGAN AND ITS MUSIC.

After hearing a skilled performer execute upon one of the American Organs manufactured by S. D. & H. W. Smith, of Boston, some of his finest music, one is readily convinced that a good reed organ should find a place in every household. The pure and ennobling influences of music are in no way to be appreciated as when one of these grand instruments is made the medium of their expression. So popular, indeed, has the American Organ become, that much music has been composed for it expressly, and it also maintains a glorious part in connection with other instruments in religious popularity is constantly increasing, and to this result the enterprising firm we have already mentioned are contributing very largely by the great superiority of their instruments.

THE AMERICAN ORGAN is the distinctive name of a reed instrument possessing a rare quality of resonance together with a capacity for expression by swell and diminuendo, so that the power of each register is largely increased, and a delicate beauty of tone is attained which other makers would gladly imitate.

The best materials, used by the most competent workmen, under the direction of the best musical taste, with the aid of the most ingenious mechanical contrivances, are to be found only in this paragon of instruments.

Do not trust false-sounding announcements, even ours; but examine, hear and be convinced! The manufacturers or their experienced and tasteful salesmen are ready to make the fullest explanations. Call at their Warehouses on Tremont St., opposite Waltham Street.

Business Letters Received to Jan. 22.

J. W. Adams, A. A. Albee, A. G. Adams; I. B. Bigelow, J. M. Bean, M. C. Bragg, O. Banning; P. Grandon, S. A. Caldwell, John Cobb, J. J. Caldwell, John Currier, C. H. Carpenter, V. A. Cooper; D. M. Dunton; James Dexter, Rufus S. Dix; E. F. Eaton, G. F. Elliott; L. P. French, F. Furber, W. B. Fenelon, C. P. Flanders, C. Fuller; G. N. Goodrich; E. W. Hutchinson, L. L. Hanson; W. T. Jewell, Parker Jacques; H. L. Kelley; J. C. D. King, C. A. King, A. L. Kendall; D. P. Leavitt; J. A. Merrill, L. W. Mills, C. H. Morse, R. Morgan, E. M. Chomley, I. R. Masterman, Hiram Murphy, M. M. Mitchell, A. C. Manson, L. A. Mudge; N. J. Noyes; B. C. Phelps, W. J. Pomfret, A. A. Presbury; G. W. Ruland; S. P. Snow, E. Smith, Wm. Strout, C. N. Smith, E. S. Stanley, Cyrus Stone, A. B. Sylvester, O. W. Scott (all rights), R. S. Stubbs, J. Scott, A. Sanderson, C. A. Libby, W. H. Stetson; D. P. Thompson, J. Thurston, J. Geo. Whitaker, A. B. Waters, Daniel Waterhouse, D. Woodruff, Geo. H. Winchester, Wm. T. Worth, N. Webb, G. G. Winslow; J. M. Howes.

Methodist Book Depository.

Money Letters received from Jan. 13 to Jan. 22.

H. H. Arnold; A. W. Brown, James M. Bean, I. B. Bigelow, J. C. Bridgman, E. C. Bue; V. A. Cooper, A. A. Croagin, J. Cooper, H. W. Cennett, J. Collins, O. B. Curtis, A. Caldwell, L. E. Crane, P. Grandon; G. N. Bookman, J. M. Durrell, B. Bennett, I. Davis, W. F. Draper, E. B. Drummond, E. Davis; S. L. Eastman, M. D. Emery, E. W. Edson; N. Fellows, E. M. Fowler, N. Fisk, H. Hobart, G. W. Hoge, C. F. Harris, E. L. Hyde, J. F. Higgins, H. Hamilton, C. H. Hills, J. M. Hutchinson, N. L. Hanes, E. H. Hatfield; E. H. Johnson; P. Kinley,

W. C. Knapp, E. Kimball; A. B. Lapham, D. P. Leavitt; J. Mitchell, J. A. Morison, J. W. Merrill, J. M. Munson, M. M. Farland, R. L. Mathison, F. M. Miller, W. D. Malcom, E. M. Morgan, C. C. Mason, D. K. Merrill, C. B. Macreading; G. W. Norris, John Noon; A. A. Presbury, A. E. Scott, R. S. Stubbs, J. A. Steele, C. Stone, M. J. Snyder, E. C. Smith, G. D. B. Stoddard, W. Stout, D. J. Smith; G. M. Tuttle, J. Thurston, A. B. Truax; R. W. Underwood; M. A. Vantrude; J. E. Woodbury, A. W. Waterhouse; C. J. York.

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

Acknowledgments.

Rev. L. E. Gordon, of North Monroe, gratefully acknowledges the donation, on the 16th, amounting to \$134.00, of which \$127.25 was in cash.

Rev. James H. Mason and wife, of Scarborough, Me., would gratefully acknowledge Christmas presents, from parishioners, to the amount of \$40.

Rev. F. D. Chandler and wife gratefully acknowledge their thanks to the people of their charge in Lyman, N. H., for many costly and rich testimonies.

Rev. S. Kelley, with gratitude, acknowledges the kind regards of his Society, Rev. F. D. Chandler, who presented him a sum of money, on Christmas Eve; also, to his Bible-class for the receipt, at the same time, of a valuable fur collar.

Rev. D. J. Smith and wife would gratefully acknowledge the receipt of a generous Christmas present, from their friends in Groveton, of \$60, mostly in cash.

Geo. E. Chapman and family, of Wardlaw, Vt., would gratefully acknowledge a generous donation of \$110.

Rev. J. G. Gammons and wife gratefully acknowledge valuable Christmas gifts, including \$85, in greenbacks, from their friends in Fall River.

Rev. Mellen Howard and wife, of South Glastenbury, Ct., gratefully acknowledge, from their friends, \$51 in cash, two barrels of flour, and other good gifts, amounting in all to \$100.

Rev. F. W. Smith and wife would hereby gratefully acknowledge the reception of Christmas gifts to the value of about \$60, from the kind friends of Belmont and East Sanborn, including a purse of \$30, from the operatives of the Essex Mill, in East Tilton, N. H.

Rev. A. W. Kingsley would gratefully acknowledge a gift of \$200 from the members of his church and congregation in South Manchester, Ct.

Rev. Noble Fisk and wife would acknowledge the reception of a liberal donation from kind friends in Richmond, N. H. We would also express our sincere thanks for the beautiful silver cake-basket voted to Mrs. Fisk, on the night of the 19th, at our Festival, the net profits of which were over \$100.

Rev. F. D. Goodrich and wife, of the M. E. Church at Middlesex Village, Vt., would gratefully acknowledge the receipt of \$182, as the result of a donation visit on Friday evening, Jan. 14.

Rev. A. Anderson and wife, of Taunton, received from their people, as a Christmas offering, \$100 in greenbacks, with other valuables.

Church Register.

HERALD CALENDAR.

New Bedford District Conference Meeting, Acushnet, Feb. 14-16.

Southwest District Preachers' Meeting, Barnstable, Feb. 7-9.

Central District Ministerial Association, Newport, N. H., Feb. 15.

Coca Ministerial Association, Whitefield, Feb. 15.

Gardner Ministerial Association, Auburn, Feb. 15.

QUARTERLY MEETINGS.

PORTLAND DISTRICT—FOURTH QUARTER.

February—Cornish, 26, 27.

March—Freeburg, 1, 2; North Gorham, 5, 6; Cape Porpoise, 12, 13; Newfield, 15, 16; Alfred, 17, 18; Kennebunk, 19, 20; Kittery, 23, 24; Elliot, 26, 27; South Berwick, 31, and April 1.

April—C. E. Depot, 2, 3; Yarmouth, 9, 10; Biddeford, 16, 17; Scarborough, 18; Gorham, 23, 24; Portland, 30, and May 1.

GARDNER DISTRICT—FOURTH QUARTER.

February—Bryant's Pond, 12, 13; Gorham, N. H., 19, 20; Mason, 22, 23; Bethel Hill, 26, 27.

March—North Norway, 5, 6; South Waterford, 8, 9; Naples, 12, 13; Oxford, 17, 20; Mechanic Falls, 21; Milnot Corner, 22, 23; North Auburn, 24; Durham, 26, 27.

April—Lewiston, 2, 3; Lisbon, 4; Harpswell, 6; Brunswick, 7; Bath, 9, 10; Gardiner, 16, 17; Richmond, 23, 24; Bowdoinham, 26; Livermore, 27, 28; Monmouth, 30, May 1.

MONMOUTH, JAN. 20.

PORTLAND DISTRICT MINISTERIAL ASSOCIATION will hold its next meeting at Biddeford, commencing Monday evening, Feb. 14.

"Huxley's Theory of the Origin of Man Contrasted with Biblical History"—S. R. Bailey, G. W. Barber, R. Anderson; "History and Utility of Class-meetings"—J. Colby, H. Chase, A. Cook; Review: "Clarke's Christian Doctrine of Prayer"—A. C. Traflet, J. S. Rice, J. H. Pillsbury; Exegesis: 1 Peter 11, 19, 20—G. W. Ballou, J. H. Griffin, W. H. H. Pillsbury; "Ministerial Habits"—A. W. Feltie, J. E. Baxter, J. A. Strout; "Duty of the Christian Church in Relation to the Social Life of the Young"—S. F. Strout, J. Collins, G. Holt; "Objectionable Features of Swedenborgianism"—S. F. Wetherbee, A. Hatch, M. Wight; Exegesis: Num. xiv, 21—O. H. Stevens, J. M. Howes, A. Turner; "Needed Style of Text-books for Sunday-schools"—O. W. Blackman, J. E. Budden, E. K. Colby; Exegesis: 1 Thess. v. 31—J. E. Budden, E. H. McKenney, J. Sawyer; "Needed Relative Amount of Doctrinal Preaching"—J. B. Lapham, S. V. G. Mason, E. Sanborn; "Doctrine of the Resurrection as Held by Bishop Kingsley, Prof. Bush, and Prof. Townsend, Compared"—O. W. Scott, C. J. Clark, K. Atkinson; "Sanctification Distinguished from Regeneration"—W. B. Bartlett, W. H. Foster, D. Halloran, A. H. Witham.

Sermon, Monday evening, O. W. Scott; Alternate, K. Atkinson, J. B. Lapham. For order of M. C. COLEMAN.

ST. JOHNSBURY DISTRICT (Vermont Conference) PREACHERS' ASSOCIATION.—The next meeting of this Association will be held at East Burke, Feb. 22 and 23.

Order of Exercises.—Tuesday, P. M., 11 o'clock, Preaching, by J. Thurston; Alternate, P. Merrill. After preaching, Organization of the Association, and Transaction of Business. Evening, 6 o'clock, a District Love-feast, with reports from charges of religious interest, etc., by J. Luce.

Wednesday morning, 9 to 9 o'clock, Prayer-meeting, led by E. S. Haynes; 9 to 10, Subject for Discussion: "In what Way shall we Meet the Demands of Catholicism Regarding our Public Schools?"—H. A. Spencer, H. F. Forrest; 10 to 10, "Best Method of Reading Missionary Funds"—P. N. Granger, C. D. Ingraham; 10 to 11, "Relation of Class-meetings to the Church, and How to

Render Them More Useful?"—H. H. Barton, Z. S. Haynes; 11 to 12, Essay: "Can any Event which Occurs as the Result of Natural Law in any Proper Sense be Said to be Providential?"—M. V. H. Knox. Afternoon, 1 to 1, Devotional Exercises; 1 to 2, Business Meeting; 2 to 2, "Duty of the Ministry with Reference to the Probationary System of our Church?" J. W. Spencer, O. W. Jenkins. Evening, 6 o'clock, Preaching, by J. W. Bemis; Alternate, S. B. Currier. The topics for discussion are to be discussed orally. The brethren named will open the discussions, and no one will be allowed to exceed five minutes on one topic, without the expressed consent of the Association.

R. W. HARLOW, J. S. LITTLE, E. C. BASS, Committee.

Bradford, Vt., Jan. 10, 1870.

WANTED.—A position, where he can be useful to the Church and the world, by a M. E. Local Preacher, who has had thirty years' general business experience, and is thoroughly acquainted with European manufacturing, machinery, and the dry goods trade; also a complete book-keeper by double entry, correspondent, and financial, with all the essentials for the merchant and trader. The best of references. Apply to J. S. DEXA, at the office of this paper.

UNION LOVE FEAST.—The M. E. Societies of adjacent towns are cordially invited to join in a Love-feast at our Church, Friday evening, Jan. 23, commencing at 7 o'clock. The meeting will be conducted by Dr. Thayer. "Come, and let us sweetly join, Christ to praise in hymns divine."

Hopkinton, Jan. 19, 1870. W. J. HAMBLETON.

Rev. Dr. George S. Hare will preach in Winthrop Street Church, Roxbury, next Sunday evening, for the benefit of the Ladies' Wesleyan Benevolent Society of that Church. Services commence at half past 7 o'clock.

THE COMMITTEE OF TRUSTEES OF BOSTON UNIVERSITY, appointed to confer with Trustees of Boston Theological Seminary, will meet in Zion's Herald Office, Monday, Jan. 24, at 2 P. M. J. W. LINDSAY.

Business Notices.

Communion Services.

We are making a Specialty of the manufacture of Communion Ware of the finest quality and of chaste and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO., 220 John St., New York, Manufacturers of fine Silver Plated Ware. Jan. 6, 19 92

RECOMMENDED BY Physicians and Scientific Men. For Coughs and Throat. The Vegetable Pulmonary Balsam. Get the genuine. Prices, \$1 and 50 cents. Jan. 27, 11 170

CARPETS.—Closing Out Sale.—Two dollar English Tapestries for a dollar and a half; \$1.75 Kidderminster for \$1.25; \$2.25 Persian Carpets for \$1.50; \$3.00 Persian Carpets for \$2.00; \$4.00 Persian Carpets for \$2.50; \$5.00 Persian Carpets for \$3.00; \$6.00 Persian Carpets for \$3.50; \$7.00 Persian Carpets for \$4.00; \$8.00 Persian Carpets for \$4.50; \$9.00 Persian Carpets for \$5.00; \$10.00 Persian Carpets for \$5.50; \$11.00 Persian Carpets for \$6.00; \$12.00 Persian Carpets for \$6.50; \$13.00 Persian Carpets for \$7.00; \$14.00 Persian Carpets for \$7.50; \$15.00 Persian Carpets for \$8.00; \$16.00 Persian Carpets for \$8.50; \$17.00 Persian Carpets for \$9.00; \$18.00 Persian Carpets for \$9.50; \$19.00 Persian Carpets for \$10.00; \$20.00 Persian Carpets for \$10.50; \$21.00 Persian Carpets for \$11.00; \$22.00 Persian Carpets for \$11.50; \$23.00 Persian Carpets for \$12.00; \$24.00 Persian Carpets for \$12.50; \$25.00 Persian Carpets for \$13.00; \$26.00 Persian Carpets for \$13.50; \$27.00 Persian Carpets for \$14.00; \$28.00 Persian Carpets for \$14.50; \$29.00 Persian Carpets for \$15.00; \$30.00 Persian Carpets for \$15.50; \$31.00 Persian Carpets for \$16.00; \$32.00 Persian Carpets for \$16.50; \$33.00 Persian Carpets for \$17.00; \$34.00 Persian Carpets for \$17.50; \$35.00 Persian Carpets for \$18.00; \$36.00 Persian Carpets for \$18.50; \$37.00 Persian Carpets for \$19.00; \$38.00 Persian Carpets for \$19.50; \$39.00 Persian Carpets for \$20.00; \$40.00 Persian Carpets for \$20.50; \$41.00 Persian Carpets for \$21.00; \$42.00 Persian Carpets for \$21.50; \$43.00 Persian Carpets for \$22.00; \$44.00 Persian Carpets for \$22.50; \$45.00 Persian Carpets for \$23.00; \$46.00 Persian Carpets for \$23.50; \$47.00 Persian Carpets for \$24.00; \$48.00 Persian Carpets for \$24.50; \$49.00 Persian Carpets for \$25.00; \$50.00 Persian Carpets for \$25.50; \$51.00 Persian Carpets for \$26.00; \$52.00 Persian Carpets for \$26.50; \$53.00 Persian Carpets for \$27.00; \$54.00 Persian Carpets for \$27.50; 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